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CRITICAL REVIEW.

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For the Month of *August*, 1772.

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ARTICLE I.

*Commentaries on the Principles and Practice of Physic. Illustrated by Pathological Tables and Practical Cases. To which is prefixed, An Essay on the Education and Duties of Medical Men. By James Makittrick, M. D. 8vo. 6s. 6d. Boards. Becket and Co.*

THE materials of this work, we are informed in the Preface, were collected some years ago, and annexed to a translation of Gaubius's Pathological Institutes, which Dr. Makittrick it seems intended as the text of a course of Medical Lectures, to be read in the university of Dublin. But being anticipated in the execution of that plan by Dr. Macbride, he bethought himself of abridging those lectures, and altering the original arrangement. He has now, therefore, omitted the translation of Gaubius, and disposed his own comments into a series of observations, in which the principles and practice of medicine should mutually illustrate each other; an undertaking to which he was induced from an opinion that a plain and cheap work, elucidating the fundamental principles of practice, might be of considerable use to the students of physic, and be rendered not entirely unworthy the perusal even of the experienced in the art.

Whatever objections have been made to the pernicious influence of theory in the practice of physic, the establishment of rational principles, concurring with the dictates of experience, will for ever be held unquestionably necessary for carrying the medical science towards perfection, and preserving it from the reproach of empiricism. In order to attain these

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ends, nothing can be of greater utility than such a work as now lies before us, where the author conducts his enquiries by the united aid of reason and observation, and where the principles of the constituent parts of practical knowledge are illustrated by apposite examples.

In the introduction to this work, the author gives a short view of the connexion between medicine and other branches of learning that are subservient to the study of the art; explaining likewise the relation between the several branches of medical knowledge properly so called; after which he points out the defects in the education of apothecaries, and concludes with some remarks on the duties of medical men in general. Of the plan adopted in the execution of the work we shall deliver the author's own account.

‘ The 1st Book treats of the general properties of the solids and fluids, and the general signs of health.

‘ In the 2d Book I have considered the natural pre-disposing causes of diseases; and here I have endeavoured to place the doctrine of temperaments in a near point of view.

‘ In the 3d Book the reader will find the simple diseases of the solids, nerves, and humours.

‘ The 4th Book contains a treatise on the physiology, which is a continuation of the first book. There is an apparent irregularity in treating of simple diseases before I enter on the physiology; but to account for this I need only observe, that as in all treatises on this subject, authors have given us little more than a mere history of the human body, without any application of it to pathology or practice; I have endeavoured to obviate this defect, and as the causes of an healthy exercise of the functions, and indeed the nature of the functions themselves, are better ascertained and understood when compared with the causes of diseases, I have taken my explanatory examples from the latter; because the healthy and morbid causes being thus opposed to, and compared with, each other, they afford a more instructive analysis of each; and for this purpose it was necessary previously to give the young reader an idea of simple diseases and their causes.

‘ In Book 5th I enter on compound diseases, and intended to have concluded with a treatise on the general nature, causes, symptoms, &c. of diseases, which is now ready for the press; but as, by an extension of my plan, this volume is already become *unfashionably* bulky, I propose to give it a place in the second volume; or to publish it sooner, if I find that I have not room for it in the second volume. When I first entered on this work, I intended to have published both volumes together; but after a considerable part of this volume was actually printed, an essential alteration of my plan occurred to me; which led me to delay the publication of the second, as much was wanting in consequence of this alteration, to render it tolerably complete. This volume, however, will perhaps be found to be a tolerably complete system of physiology and pathology, intimately connected with, and constantly referring to, and explaining, nosology and practice.

‘ In the management of my subject, I have chosen the form of propositions, as it is the clearest, admits of the greatest conciseness, and



and renders references much easier than by any other method. But, on the other hand, it requires that the gradations be perfectly well adjusted, the expressions clear, and the deductions accurate. In so wide a field as this I have chosen, it requires perhaps more than human precision not to fall into some confusion; not to advance some axioms for which the mind of the young reader is not sufficiently prepared, or others which may not seem to be sufficiently illustrated; and not to draw some conclusions which may not appear to be properly established by the premises.

‘The judicious reader, however, who knows that the science of medicine may be compared to a circle, each point of which is connected with the other, will readily see the difficulty of my undertaking, and his candour will induce him to pardon such defects in the execution of a new plan, as are in some measure unavoidable.’

‘In forming my propositions I have not adopted general principles, and wrested facts for the purpose of confirming them; but on the contrary, having selected my facts carefully, I have made them the foundation of my conclusions, the only way in which science can be extended and improved.’

Dr. Makittrick has so far followed the example of Sauvage as to distinguish the various diseases into different genera and species; but he has dissented from the authority of that author with respect to the most proper criterion of discrimination. Justly regarding the botanical method of arrangement as founded on too remote a similarity, he imagined, that a more useful distribution would be, to arrange them according to the similarity of their nature, prognostic, and indications of cure. In consequence of this opinion, he proceeded to investigate the causes of diseases, as the grand principle by which classification ought to be regulated. However plausible such an expedient, the author was nevertheless sensible that the execution of it would be attended with many difficulties. He foresaw that the occasional causes, or non-naturals, would be a very improper foundation on which to erect his system, on account of the various circumstances necessary to produce an uniformity in their effects. The pre-disposing and proximate causes he also knew were liable to be considered in very different lights. Notwithstanding these obstacles to the establishment of his doctrine, conscious of the impossibility of ascertaining either the nature or cure of diseases without a reference to their causes, he endeavoured carefully to mark the operation of the non-naturals on the body, under the different circumstances of age, sex, and temperament, in health and disease.

The propositions contained in this work are in general conformable to the established principles of pathology, and are frequently illustrated by explanatory, though not always necessary, remarks. They exhibit a clear view of the foundation

of rational practice, and must in that respect prove highly useful to the student. We are not so fully satisfied of the utility supposed to result from a systematical and minute classification of diseases. The distinction of these into orders, genera, and species, seems to be an improvement of science in appearance rather than reality. For under whatever denominations and circumstances of similarity diseases are arranged, in judging of their nature and method of cure, we must always have regard to the causes and symptoms of the particular case before us. A reference therefore to their rank in classification is an act of the mind posterior to the conception of the disease, and may on that account be considered as totally superfluous. Respecting any objections to the execution of the work, they are so fully obviated by the author, that we shall not enter upon the subject, but lay before our readers a few of the observations which discover its merit and utility, especially to young practitioners.

‘ A Has caught a slight cold, which is succeeded by a catarrhal cough, pains of the limbs, and a mild degree of fever: if he makes use of warm diluting drinks, puts his feet and legs in warm water, lies in bed for twenty-four hours, and abstains from all stimulating foods and drinks, a gentle sweat for some hours will probably relieve him.

‘ Remarks on case A. In this and the subsequent cases the determination having been lately diminished, there was reason to hope, that it may be soon and easily restored, and much danger thereby prevented. In cases similar to that of A, many fevers have been removed, before they were completely formed, by gently opening the perspiratory vessels of the skin, and immediately restoring that determination, the diminution of which produced the disease.

‘ B By being exposed to cold during menstruation, has this flux checked; and complains of head-ach, pains of the back, and languor: the warm pediluvium, with a suffitus uterinus of warm water, and an anodyne antispasmodic, with warm drinks, and lying in bed, may restore it.

‘ Remarks on case B. The treatment in B's case is founded on the same principle as that of A; as by restoring the flux immediately, much future mischief may be prevented.

‘ C A delicate irritable woman, soon after delivery, is seized with a slight rigor, head-ach, increase of heat, and the lochia are diminished: if I were consulted immediately after the commencement of those symptoms, I should direct an opiate with warm drinks; by which means a few hours sleep being procured, and a gentle sweat promoted, I expect that the lochia will again flow in due quantity, and that the febrile symptoms will subside.

‘ Remarks on case C. C's case is still more delicate and important than the preceding; nor would it in such a case be warrantable to use more powerful means, until these are tried.

‘ D Of a lax habit, after complaining for some days, of slight head-ach, sense of weariness and soreness, and loss of appetite, is seized with a rigor, increase of head-ach and nausea: I advise him



to wash out his stomach with warm water, and go to bed and promote a moderate sweat by weak wine-whey.

‘ Remarks on case D. D’s case is probably a low fever, but not formed; the simple means here advised may restore the perspiration, and check the progress of the fever: if it does not, neither the delay nor the treatment can do any injury.

‘ E Is seized with a considerable rigor, bilious vomiting and diarrhoea, accompanied with anxiety, head-ach and depression of spirits; pulse low, quick and weak, though he has considerable heat and thirst: ordered a few draughts of warm water to wash out his stomach, a fixed saline draught, and a clyster of thin gruel; and direct that he keep his bed, and drink plentifully of warm acedent drinks.

‘ Remarks on case E. From the symptoms of E’s fever, it is not easy to determine precisely, whether it will be a bilious remittent, a putrid fever, or a common ague; it will therefore be prudent to obviate the most urgent symptoms, and wait the issue of a few hours.

‘ F Having attended persons ill of a contagious fever, is seized with rigor, head-ach, nausea, vomiting, depression of spirits, and a sense of giddiness and weakness on attempting to raise his head from the pillow; his pulse is weak and low: I order him a diaphoretic draught, with wine-whey, after emptying his stomach by a mild emetic.

‘ Remarks on case F. F’s case we may presume to be that of a contagious malignant fever; and the indication here is to discharge the miasmata as soon as possible; not only from the stomach, but by the pores of the skin; and thereby prevent its tainting the mass, or fixing on some of the principal organs.

G An infant, having had eruptions on the skin, running behind the ears, and a scald head, is, soon after the application of a quicksilver girdle, seized with anxiety, spasmodic twitchings, and at length convulsions; and I find that some of the eruptions have disappeared, and that others are drying up: I order strong cordials, mild anodynes and diaphoretics, a blister to the back, and the warm pediluvium; and if these do not succeed, the warm-bath.

‘ Remarks on case G. The case of G has lately occurred to me in practice; and two children of the same family were seized with those symptoms, from wearing a quicksilver girdle: one of them recovered under the treatment mentioned; because part of the eruptions were recalled to the surface, and the retrocession was not so complete as in the other; the eldest died, because no eruption could be procured.

‘ H A boy, aged eight years, is seized with a sore throat of the erysipelatoſe kind, and a fever and rash: the fever and degree of heat considerable: sometimes delirious with a sudden paleness and shrinking of the countenance, the rash becoming less florid; sometimes the rash florid, and the face flushed: was purged in the beginning on account of the sore throat and difficulty of swallowing, and debarred the use of wine, because of the great febrile heat. When called to him the sixth day, I find him delirious, with anxiety, the face shrunk and contracted, and the rash partly disappeared; and what remains very pale: a blister to the back, a decoction of contrayerva, with serpentaria and spiritus mindereri, and a plentiful use of wine.

‘ Remarks on case H. H was a patient of mine during the open mild weather of last winter, when these sore throats were epidemic

in the watery villages; he recovered under this treatment; but his younger brother, ill at the same time, and whom I found with a constant delirium upon him, died. When all other means failed, the youngest boy was put into a stimulating warm bath, composed of water, brandy and mustard, the only ingredients at hand; the rash returned, and he recovered his senses whilst in the bath; but catching cold afterwards, and refusing wine and cordial remedies, he died delirious; his throat, from the great fœtor of his breath, was probably at last spachelated. The rash in the elder boy being regularly sustained, suspended the bad symptoms, and prevented the ulceration of his throat. Notwithstanding the difficulty of swallowing, and degree of febrile heat, seemed to demand purging and low treatment, yet the retrocession of the rash, delirium and anxiety, were the effects of this treatment; and I was obliged to render the treatment more stimulating than I otherwise should have done, to restore and keep up the rash, which was now in a fluctuating state; and after one or two more slight fits of delirium, his rash gradually scaled off.

Dr. Makittrick has judiciously distinguished the circumstances in which it may be necessary to abandon the slow and gradual methods of promoting a crisis in fevers, and of endeavouring to force the termination before the natural period. This practice, he observes, is warranted, first, when there are symptoms of great danger taking place in some future period of the fever; or, secondly, when there are signs of this danger having already taken place. He afterwards exemplifies these rules by some pertinent cases, either drawn from his own observation, or which he received upon unquestionable authority. We shall present our readers with the concurring testimony of this experienced author in favour of antimonial medicines in fevers.

‘I am from a very extensive experience of the power of the active antimonials in fevers, inclined to think, that they are superior to all other remedies with which the *Materia Medica* supplies us, in their febrifuge power; and so far exceed the bark, though this is deemed a specific, that they often pave the way for the safe and successful use of it.

‘This power of the antimonials does not seem to depend solely on their increasing the evacuations; (for there are other remedies equally certain in this respect;) but on the manner in which they promote the evacuations, at a time when a powerful and speedy change must be made, in order to save the patient. It often happens, that a large dose of an antimonial shall open all the sluices at once; and remove, in a very surprising manner, all the violent and threatening symptoms of fever, and indeed the fever itself, in a few hours. They are so far superior to common emetics and purges, that whilst they act in the first passages, their efficacy is also extended to the circulation and finer excretions; and though they act by a stimulus, yet it is of a different kind from that of the heating sudorifics, which are often exceedingly unsafe, even where the weakness of the pulse seems to demand them; because when there are any considerable obstructions in the principal viscera, they often rivet them fatally, by urging the blood too violently into



the vessels of those organs, already distended and clogged by a surcharge of blood.

‘ It has been asserted, that they often destroy patients by the violence of their operation, who might have been saved by a patient perseverance in the ordinary modes of practice; and that they have evidently shortened the lives of many, whose extreme danger seemed to warrant so desperate an expedient.

‘ But this allegation, so far as it is well founded, can only militate against the abuse, and not the use of antimonials; for it may with truth be asserted, that these active remedies, when properly managed, are as safe as any other; and for this we have the authority of Dr. Huxham, in his Observations on the Use and Efficacy of Antimonial Wine. Were antimonials, instead of being administered in the dernier resort, to be given early in fevers after proper evacuations, and their doses gradually increased, I can, with great confidence assert that they are as safe as any other class of medicines. But when a physician is called to a patient under the dangerous, and in some sort desperate, circumstances of some of the patients whose cases have been given; can he, with a safe conscience, after his repeated experience of the total inefficacy of the ordinary means, persevere in their use; or stand by, waiting for the efforts of the constitution, when common sense and experience must convince him that dame Nature is totally unequal to the task?

‘ In our attempts to cure all dangerous fevers, the risque must be in proportion to the danger; because, as the disease is hastening to a fatal period, the means must be powerful in their operation; otherwise the intended change cannot take place.

‘ It is not in the power of the physician so to regulate the operation of his remedies on these occasions, that it shall not sometimes exceed; and indeed upon this very excess, his success in these cases must often depend; and though the patient's life may be shortened by this means, yet he is not therefore to be accused of temerity: for no judicious practitioner will ever use means, whose operation may be attended with more danger than would be incurred were the disease treated by a more lenient method.

‘ Antimonials have sometimes done injury where they have been given prematurely; and they have often been deemed ineffectual, because they did not cure diseases that in their very nature were incurable; and if on these occasions their operation was considerable, they were supposed by their violence to destroy the only chance for life that remained, by exhausting the small degree of strength that was left.

‘ Though the most judicious physician cannot always determine whether a disease is absolutely incurable or not, yet in general he may; and when mortal symptoms preclude all hope, he ought not to administer or countenance the use of any remedy whose operation is violent, but leave the relations at liberty to act as they think proper; as it would be cruel to deprive them of the consolation of having made every effort.

‘ I shall close this long chapter, with some observations on the comparative merit of the active antimonials.

‘ I have tried them all round, the antimonial wine, emetic tartar, kermes mineral, sulphur auratum antimonii, vitrum antimonii ceratum, plummiers æthiops, and James's powder.

‘ There is a general objection to all antimonials; viz. the inequality of their strength, on account of the difference of their

preparation, and the inequality of their operation, owing to the state of the contents of the stomach and bowels. Dr. James's powder is, I believe, equally liable to both objections as the others; and this opinion is founded not only on chymical principles, but on experience. I have had ample experience of the effects of James's preparation, having been some years ago desired by a friend, occasionally to superintend a naval hospital abroad, which, by order of the Lords of the Admiralty, was supplied with these powders. I found it in many cases an excellent medicine; but, upon the whole, believe it has little, if any superiority over emetic tartar accurately mixed with the calx of antimony, excepting that this and the other shop preparations of antimony, are on these occasions generally underdosed; and I have had reason to suspect that I have not unfrequently erred in this respect in urgent cases, and have by that means failed of success. Another reason is, that practitioners seldom attend to the necessity of increasing the dose of these active medicines, until they have some sensible operation, equal to the importance of the occasion; whereas Dr. James directs a very considerable increase of the dose of his powder if the former dose has no sensible operation, and to this judicious rule, much of the success of his remedy in dangerous cases has undoubtedly been owing. I have however used it in my private practice, and shall continue to do so, when the urgency of the case may demand it; and of this I consider myself a competent judge: for I should consider it as an act of cruelty, perhaps something worse, were I, upon a presumption, perhaps not well founded, of its not being superior to other preparations of antimony, to deprive my patient of the benefit of a remedy, the good effects of which I have repeatedly experienced; though I do not think it is incumbent upon me, as a physician, to have recourse to this powder in every slight case, which my experience has taught me may be relieved by other preparations of antimony: I also lay it down to myself as a rule never to refuse directing it, if the patient or relations desire it, and I am assured that an antimonial is safe; or to superintend and assist its operation, when it is necessary: nor can a physician discharge his duty properly, who declines an office of that kind: for no humane or conscientious man will regard the means by which his patient is saved, but freely accept of assistance from every quarter for effecting so good a purpose; and in dangerous cases the physician may be of great use, not only in accommodating the dose to the strength and exigency, but in assisting its operation, or in obviating its violent effects, by proper remedies. It is a ridiculous apology for a man's withdrawing himself from these scenes of distress to which he himself has probably contributed, to alledge that he cannot use a medicine he does not know; when he can, at a trifling expence, have recourse to the patent-office for a copy of James's prescription.

It might be considered as tacitly detracting from the praise to which this author is justly entitled, not to acknowledge the great labour which the present undertaking must have cost him. Though only the half of the work is now published, we have sufficient ground for anticipating a laudable execution of the remaining part. In the scheme of physiology and pathology here delineated, Dr. Makrittick has laid the foundation



tion of a rational system of practical knowledge; and his propositions are constructed with such a degree of perspicuous brevity, and extent of application, as to comprehend in a narrow view the most essential principles of nosology.

II. *A Tour to London; or, New Observations on England, and its Inhabitants.* By M. Grosley, F.R.S. Translated from the French by Thomas Nugent, LL.D. Two Vols. 8vo. 8s. sewed. L. Davis. [Concluded.]

THE passages we have transcribed will enable the reader to judge of the nature of Mr. Grosley's observations, and of the impartiality with which he in general pronounces concerning matters which lay open to a slight inspection. We must also do him the justice to observe, that he has collected with industry a number of anecdotes relating to the history and the manners of this country, and that he has been anxious to adorn his work with the insertion of every particular of this kind which had been furnished to him either by reading or conversation. A few examples may not be disagreeable.

Among his remarks upon the state of music in England we have the following passage.

'The flourishing condition of England under the sons of the Conqueror was equally favourable to learning and to arts. King Richard, surnamed Coeur de Lion, was one of the first-rate poets and musicians, of his age. History informs us, that he had a very fine voice, and that he unbent himself from his military labours by singing songs, the tunes of which, as well as the words, were of his own composing. Being imprisoned by the duke of Austria, in his return from the Holy Land, and afterwards delivered up to the emperor, who confined him to a jail unknown to all the world, he owed both liberty and life to his songs. The affair is thus related by Fauchet, from an old French Chronicle, written in the reign of Philip Augustus, about the beginning of the thirteenth century.

"A year had passed from Richard's departure from the Holy Land, and the English hearing no tidings of that prince, began to think of substituting a successor in his room. Blondel, master of his chapel, had discovered his sovereign's genius for music: for they often composed in concert. This employment, and the familiarity which it gave rise to, had inspired Blondel with the tenderest sentiments for Richard. Impatient at his absence, he set out for the Holy Land in the habit of a pilgrim, and he returned from thence, searching all the places through which the prince might possibly have passed, and following him by the scent, if I may be allowed the expression. Upon his arrival at the village of Losenstein, in Germany, where the emperor had a castle, he privately enquired whether that castle had any inhabitants; when he was given to understand that a person of great importance, whom nobody was allowed to visit, had been confined there a whole year,  
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Blondel conjecturing that this prisoner was the very prince whom he was in quest of, took a walk round the castle, and stopping at the foot of a tower with iron grates, he began to sing one of the French songs which he had formerly composed in concert with Richard, and after the first couplets, he listened whether any one answered. A voice thereupon continued the couplets, and finished the song. Blondel, being thus certain of his discovery, returned without delay to England, where a negotiation was set on foot with the emperor, which restored Richard to his kingdom."

His observation upon the transaction between Henry VIII. and the pope, which is supposed to have given rise to the Reformation in England, is new and curious.

"Most historians, says he, look upon the haughtiness and inflexibility of Clement VII. as the source of that revolution which destroyed the power of the clergy in England: reflecting on this important event, I have fallen into a train of thoughts, which as they seem to afford some new lights, I shall submit to the consideration of the reader.

"After the councils of Basil and Constance, European sovereigns found the court of Rome as tractable as it had before been the reverse. The affair of Henry VIIIth's divorce, presents us with an extraordinary example of a resistance and resolution the more astonishing as they were less to be expected from the character of Clement VII. Cardinal Wolsey conceived the first idea of this divorce, as a secure battery against the emperor; but he did not foresee the pillaging of Rome, the imprisonment of the pope, his complete reconciliation with Charles V. and the superiority which these extraordinary accidents were likely to give this prince, whose opposition formed the only knot of a difficulty which it was in vain to attempt to solve by Leviticus, by Deuteronomy, and by the suffrage of scholastic doctors, and the opinions of universities. The pope exhausted all the artifices of his countrymen to avoid coming to a decision, and endeavoured to shew Henry VIII. that it was out of his power to determine the matter. He even went so far as to suggest to him to have the affair examined and decided in England, without his concurrence; expressing his regret that the king had not followed the advice, which, at the very beginning of the affair, had been given him by the prelates of his kingdom, an advice which had been opposed by cardinal Wolsey, upon pretence of deference for the Holy See, but in reality, because he then found as much facility as security in recurring to Rome.

"The English historians, even Mr. Hume himself, have neglected to discuss this point, which is of the greatest importance, as it determined the disgrace of Wolsey, and, as it seems to disculpate the court of Rome of the inflexibility which it is accused of, and which it could not avoid shewing, since it was become entirely dependant on Charles V.

A bust of Oliver Cromwell, which our author observed in the British Museum, suggests to him the following remark.

"It is an odd effect of chance, says he, that in all the monuments which represent Cromwell, he should have a striking resemblance to our Lewis XI. Physiognomists with pleasure behold a likeness in the countenances of two persons who resembled each other in so many other respects. I must, at the same time, observe, that



that all the portraits of Lewis XI. are taken from his statue, set up at the beginning of the last century in the church of Notre Dame de Clery. Now the artists that carved this statue seems to have done it from his own fancy in the same manner as he would have executed that of Clovis, or Charlemagne. There was in the church of Pleffis les Tours, a picture of Lewis XI. the resemblance of which is the less doubtful, as it was executed immediately under the eye of that prince, in which he caused himself to be represented kneeling at the foot of Notre Dame de Clery: the piece is by a good hand, and in the old Flemish taste. The portrait, which does not much flatter the original, gives him a mean aspect, and the ignoble air of a knavish peasant, whose artifice is detected; the air of La Fontaine's Clown, prostrate at the feet of his lord whom he had offended. The artist, not finding in the picture the air of a prince, *dignumque numismate vultum*, has given his statue that face, with which he is represented in pictures sold in Print-shops, and by which he bears a likeness to Cromwell.

After mentioning the monuments which he had seen in London and its environs, erected to the memory of illustrious men, M. Grosley proceeds in this manner;

‘ I shall now speak of the equestrian statue of Charles the First which stands near Charing Cross, from whence it looks towards Whitehall, the place where that monarch was beheaded: and I shall speak of it only to remind the reader, that this statue being, in the heat of the rebellion, sold by auction, was knocked down at a low price to a cutler, who declared by advertisement, he would melt it down, and make handles for knives of it. He in fact caused knives with bronze handles to be exposed to sale in his shop, by which he soon made a fortune; the faction, which opposed the king, being all desirous of having some part of his statue debased to a knife-handle. The cutler, however, buried it under ground; and at the time of the Restoration of Charles the Second, gave it to that prince, who ordered it to be set upon a new pedestal, in the place where it formerly stood. The fore-front of this pedestal contains the arms of England: the back of it is adorned with a large crown of thorns, which two geniuses appear to be at great pains to support: a noble, yet simple emblem of the catastrophe of that monarch.’

The following anecdote has also been very justly thought by our author to merit a place in his work.

‘ A collection was made to build the Hospital of Bedlam. Those who were employed to gather this money, came to a small house, the door of which was half open; from the entry they over-heard an old man scolding his servant-maid, who, having made use of a match in kindling the fire, had afterwards indiscreetly thrown it away, without reflecting that the match, having still the other extremity dipped in sulphur, might be of further service. After diverting themselves a while with the dispute, they knocked, and presented themselves before the old gentleman. As soon as they told him the cause of their coming, he went into a closet, from whence he brought four hundred guineas, and reckoning the money in their presence, he put it into their bag. The collectors being astonished at this generosity, which they little expected, could not help testifying their surprise; and told the old fellow what they had

had heard. "Gentlemen, said he, your surprise is occasioned by a thing of very little consequence. I keep house, and save or spend money my own way: the one furnishes me with the means of doing the other: and both equally gratify my inclinations. With respect to benefactions and donations, always expect most from prudent people, who keep their accounts."

'When he had spoken this he turned them out of his house without ceremony, and shut the door, not thinking half so much of the four hundred guineas, which he had just given away, as of the match that had been thrown into the fire.'

Mr. Grosley's account of those national establishments whose object is public utility, and of those societies which are calculated for the advancement of science, deserves likewise to be mentioned with praise. In his description of the condition of learned men, in England and in France, and in the detail he has given us of the state of the finer arts, particularly that of gardening in this country, we discover, if not the quickest penetration, at least the most laudable impartiality. But his genius seems particularly to lie towards enquiries into the ancient jurisprudence and constitution of England, and the reader will find his researches into these points neither shallow nor incurious.

Having thus singled out such parts of this performance as seemed deserving of approbation, we come now to take notice of those which appear more particularly reprehensible.

The mistakes into which the author has fallen are without number. A few instances will show that they are not confined to subjects of nice and intricate discussion, but that they often regard points concerning which it would have been easy to have obtained full and certain information.

The streets of London, he says, are eternally covered with a deluge of mud; and every woman that walks the streets wears pattens.

It would appear a singular observation, if an Englishman, returned from Paris, should affirm that it rains incessantly in that capital, and that no man ever ventures out of doors without an umbrella over his head. Yet the one assertion is not less founded in fact than the other.

In speaking of those tolls which are levied for the reparation of highways, he observes that neither rank nor dignity are exempted from the payment of them; and that the king himself is subject to them. 'From London to Richmond, adds he, which is the usual place of his residence, his passage is compounded, which is a special favour conferred upon him.'

A very slight acquaintance with this country would have informed the author that, from mutual convenience, this favour is frequently extended to people of every rank.

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'The English in general, says he, in another place, have a degree of friendship and affection for horses, which few men shew even to their own species. They seldom or never strike them; and the long switch which coachmen and carmen carry in their hands is no more than the fan is in winter in the hands of a lady.'

We sincerely wish our countrymen merited this *éloge*.

He tells us, that it was proposed in the last parliament to bring in a bill for the naturalization of the Jews; that the motion met with great opposition, and has never since been determined. Had our traveller given himself the trouble to enquire, there hardly, we should think, exists a single Englishman so ignorant of the affairs of his country, as not to have been able to inform him, that the act was actually passed, and soon after repealed.

It seems strange too, that any one should pretend that Pope had deprived himself of the honour of being interred in Westminster-abbey, by dying in the Roman Catholic communion. Mr. Dryden, who was also a Roman Catholic, has, notwithstanding, a monument erected for him there; and had the curious stranger consulted the epitaph inscribed upon Mr. Pope's tomb, in the church of Twickenham, he would have found that this circumstance happened by the poet's express desire.

Errors of the same nature abound in every part of this performance, though many of those which occurred in the original have been remarked, and corrected by the translator. A proper idea of the author's extreme inaccuracy, to say no worse of it, will be obtained from the following account of the sect of the Moravians, and the animadversions upon it, which are inserted in the Appendix.

'I was indebted to chance, says he, for a discovery of the Moravians, and the place where they hold their assemblies; a place fitted up by the Count of Zinzendorf, founder of that sect. I often took an airing to Chelsea, a delightful place, greatly frequented in summer, on account of its situation on the Thames, and a considerable number of handsome buildings. As I was walking one day through this village, I was joined by a man who had the appearance of a creditable tradesman; he asked me in French where I was going, offered me his services, and accompanied me to Sir Richard Glyn's garden. In our way thither, he enquired of me about several Parisians; I knew many of them, and had it in my power to satisfy his curiosity. During the course of this conversation, we passed by a house which made a very elegant appearance: my conductor asked me whether I knew this house, and if I had a fancy to see the inside of it? I answered him in the affirmative. I live here, said he, and you shall see it when we come back; accordingly at our return, he rung the bell, when a servant opened the

the door to him with the utmost respect, and he introduced me into a handsome hall, which led to a very large stair-case; the wainscot of that stair-case was covered with paintings, the oddity of which engaged my attention. There stood a Negroe, dressed in a white shirt, which fell down to his feet; there was represented a storm, with a shipwreck, and a man saving himself upon a rock, expecting relief from a distant boat: in another piece was the figure of a man preaching to poor slaves in Africa, who were infected with the plague. After I had gazed some time at these pictures, we arrived at the apartment of the first story, consisting of a sweep of seven chambers, all wainscotted, lighted with large windows, and neatly furnished. I had been informed that this house had been built and furnished by the count Zinzendorf, of pious memory, to serve as a meeting to the Moravian brethren, a society founded by that nobleman: he shewed me the apartment which had been occupied by the religious founder, this was on the third floor: over the chimney of one of the rooms on the first floor was the picture of an ancient duke of Saxony, from whom count Zinzendorf's lady was said to be descended.

‘ On the third floor I found one half of it occupied by a large chamber which had a harpsichord with some benches and stools and a table covered with a red cloth; over this table a piece of the same sort of cloth, which hung from the ceiling, formed a kind of canopy; all the pannels of the wainscott were covered with names painted in red letters. “ These, said the person who introduced me, are the names of the children of God, most known since the creation of the world.” The first of these names was in gold, embrowned, and as it were smoked, a distinction relative, no doubt, to the way of thinking of the Moravians with regard to the Old Testament. The next pannels presented to my view the names of the most eminent persons of the Greek and Latin churches; St. Bernard, Peter de Blois, and John of Salisbury, made a figure amongst those of the middle age; amongst the moderns I read those of Mademoiselle Schuman, Madam de Chantel, M. de Fenelon, Madame Dennican, wife of the attorney-general of the parliament of Rennes in Bretagne, lastly, that of cardinal de Noailles, for whom M. de Zinzendorf had a great esteem, so as to take the liberty of writing to him in 1720, concerning his change of stile in the affair of the constitution: no Jesuit makes a figure amongst *these Children of God*.

‘ The extremity of this apartment presents to the view two doors, over one of which is written, *Alleluia*, and over the other *Miserere mei Deus*: this, as I was told, comprised the sentiments of the Christian in every act of life, which should at once be an object of fear and thanksgiving.

‘ We passed from thence upon a terras, which was the whole length of the house; the lead with which it was covered cost twelve hundred guineas, for the materials and the workmanship; from thence we had one of the most beautiful, most varied, and most extensive prospect in England. At the back of this house is a church yard and a pretty large chapel.

‘ This building seems to be a house of probation, or place of retreat. The Moravians have a meeting house in London, near Fetter-Lane, where I assisted at their service: it is intermixed with canticles, the music of which is very agreeable; both the canticles and the psalmody are accompanied by the organ after the German  
man,



manner. M de Zinzendorf justly thought that he might thus enliven an exercise which he considered as a foretaste of that eternal employment of the children of God. In the middle of the service a preacher ascended the pulpit: of all the men I had ever heard speak in public in London, either in the pulpit, or in the two houses of parliament, this Moravian minister is the only person that appeared to me to have the tone, the gestures, and the action of an orator: I was assured that the excellence of the discourse was answerable to that of the manner in which it was delivered!

‘ I shall now lay before the reader the best account I could get concerning the tenets and rites of this sect.

‘ They consider the Old Testament only as a pious, edifying, and allegorical history; in a word, as a shade which gives a new lustre to the brilliant day of the gospel.

‘ The religion of the church of England, and that of all the Christian communities which acknowledge the gospel, are equal in their eyes: God, say they, has in all these communions children whom he knows; to love God, and to love their brethren, is the characteristic of the children of God, a characteristic independent of all theological systems.

‘ They look upon baptism as an article essentially necessary. With regard to the holy sacrament, I could not discover that they think like Catholics, Lutherans, or Calvinists. They assemble to communicate; the eucharist is distributed to all present; at a certain signal they all communicate at the same instant, and then, as I have been told, they are to such a degree inflamed, so absorbed, and wrapt in the Deity, that, full of the effect of this ineffable mystery, they never think of examining in what manner it operates.’

‘ These raptures, this communication with God, &c. made an article of the religion invented by the latter Platonic philosophers: “ I have been so happy, said Porphyry, one of that sect, in the life of Plato, as to approach the Deity, and unite myself to him. This union, adds he, was the sole object of the desire of Plato: he four times had the happiness of enjoyment while I lived with him; what passes at that time within us is ineffable.”

‘ The chief object of the external worship of these enthusiasts, is the wound which our Saviour received in his side upon the cross: the figure of this wound contributes, in some measure, to the scandalous imputations laid to their charge, of which I shall hereafter give the reader an account. This object of worship seems, at the same time, to bear a strong resemblance, and even to be confounded with, the *Devotion to the Sacred Heart*, invented in France by Mary Alacoque, countenanced by the Jesuits, celebrated by the bishops who were most devoted to that cause, consecrated by the famous life of its institutress, an account of which M. Langret has given the public, and finally established as a party distinction by the uncommunicating clergy.’

‘ Marriage, among the Moravians, is a sacrament, I have been told, almost as ineffable as the Eucharist; they never contract without advising with the principal personages of their sect: without this advice, the inclination of the contracting parties is looked upon as a snare of satan. Now one would presume, that it is determined only by the most complete knowledge of the character of the parties, and that the same integrity and purity of intention

have place on this occasion, as are used by the fathers of families in affairs of this nature. The views of young Moravians called to the marriage-state are not less pure; they look upon conjugal duty as the most important function of rational creatures, either in the order of nature, or in that of religion. Who would not be of the same opinion, said my conductor, with the air of a man most deeply affected, if he reflects that he is upon the point of giving existence to a man, who will either be an honour and consolation, or the disgrace and shame of his family, of society, and of religion? With regard to myself, said he, I received a wife from the hands of count Zinzendorf, as I would have taken one from God himself: I knew nothing of her person, her fortune, her family, or the country where she was born, and in which she lived. God has given his benediction to our union; and in this state I have already found, and find every day, an anticipated paradise.

‘ The Moravians are said to live in common like the first faithful of Jerusalem. They bring into a general heap all they earn, and take out of it only what is absolutely necessary for their own private use. They are very good artificers: they work, they save money, in order to have the pleasure of making charitable donations by the hands of their chief directors, and their benevolence is not confined to their own sect. Such of them as are opulent, or in easy circumstances, and above the class of working people, bring into the collection, not the whole of their substance, but very considerable alms.

‘ Missions are the greatest object of the common expences: those to Africa furnished the subject of some of the pictures which I had seen upon the stair-case. Count Zinzendorf considered missions as the most important articles of his apostleship; he made two voyages to America. To mix something miraculous with these expeditions, I have been informed, that in a conversation with the earl of Chesterfield, he assured that nobleman, upon his honour, and by his Maker, that he had made the passage from Plymouth to Boston in seven days. Their African missions are likewise said to be accompanied with miracles.

‘ The community of goods established among the Moravians, and the extraordinary principles which they have adopted with regard to marriage, have occasioned people to charge them with practising in their assemblies the *vagus concubitus*, of which certain grave authors have accused most of the Hereticks, ancient as well as modern. The primitive Christians were themselves suspected of it by the Pagans; but the imputations of jealousy, hatred, and above all the hatred of divines, never amounted to a proof; besides, is it natural that a man, however corrupt he may be supposed, should give himself up to licentiousness and debauchery from a principle of religion?

‘ Universal benevolence to all mankind is one of the first principles of the Moravian brethren. Hence it is that my conductor talked to me concerning the affair of the unfortunate Calas, with the tenderest emotion imaginable. He afterwards spoke in the same strain concerning the banishment of the Jesuits from France. “ They are men, said he, they suffer, we pray to God to relieve, and to preserve them from all unjust oppression.”

‘ After having shewn me the whole house, he led me into an apartment remarkable for its elegant simplicity; the farther room was occupied by a tall woman of an engaging mein, who, as soon as ever she saw me, rose and saluted me in French. “ Here, said my



my conductor, is the angel given me by Count Zinzendorf." She seemed to be of the same age with her husband, and was born at Neufchatel in Switzerland. With the air and the deportment of a person of solidity, she asked me about the news at Paris, and answered all the questions I proposed to her concerning the Moravians. During our conversation, her husband got us some wine; we drank to each others good health, and to all our friends; and I promised to pay them another visit before I left London. As I was going away, a coach stopt at the door, and there alighted from it a lady as respectable for her age as her deportment. It was the countess of H—, one of the first women of quality in England: she came to edify in the company of the husband and wife whom I was just leaving.

' It is unnecessary to inform the reader that these disciples place Count Zinzendorf in the first class of the Children of God. I have seen the portrait of this apostle: he is represented with a great leather cap, which covers his ears, and his countenance has a mixture of zeal and authority, becoming the founder of a sect.

' The English in general have but little esteem for the Moravians; they look upon them as dupes to their chiefs, who abuse religion to acquire over them that empire, as absolute as lucrative, which the Jesuits found means to establish over the Americans of Paraguay.

' Their sect also took the name of Herrenhutters, from the little town of Herrenhut, in upper Lusatia, all the inhabitants of which were won over to that persuasion by Count Zinzendorf. In this manner Plato saw his republic realized in a town, the police of which he regulated according to his own principles; but human passions, which it had been his aim to destroy, soon resumed their former ascendant. They will doubtless do the same in the town of Herrenhut. The church of Jerusalem, though directed by the apostles, and harrassed by persecutions, soon relaxed the rigid principles upon which it had been founded by St. Peter.

' The Moravians have some considerable establishments in Holland. The young girls, who are brought together by these instructions, though they work in common under the inspection of their superiors and the public, occasion much talk. One of these houses had for its chief a French adventurer, named James le Long, whose knaveries, for which he was expelled the Moravian church, did not in the least contribute to raise its reputation.

' It has some odd principles, which can be only surmised from the perplexed and enigmatical manner in which the adepts of the sect explain themselves. They doubtless make a mystery of them to the bulk of their communion. Many forsake them, either of their own accord, or because they are dismissed the very moment they prove wanting to the first virtue of the Moravians; which their chiefs maintain to consist in an implicit submission to their orders, their advice, and even their signs.

Thus far Mr. Grosley; let us now hear a person who seems to be more thoroughly acquainted with the subject. The following remarks were communicated to the translator by the gentleman whom the author mentions as his conductor.

' The house which Mr. H— shewed to our author is called Lindsey-house, being built upon a spot of ground which formerly belonged to the Ancaster family. It was not chosen, nor built by

count Zinzendorf, neither was it intended as a house of probation, or a noviciate for the Moravian brethren, but as a lodging-house to accommodate the foreign nobility and gentry of their persuasion, who from time to time might think proper to pay a visit to England. Mr. H—— denies that count Zinzendorf was the founder of their sect; it had been founded many ages before, by the Vaudois, and the Moravians. A considerable number of the Moravian refugees having taken shelter on the count's estate in Lusatia, built the village of Hernhuth, where they enjoyed their primitive discipline, and were afterwards joined by several others who approved of their manner of living. To return to Lindsey-house, the pictures on the stair-case are all relative to the history of these people. The Negroe in a white shirt is a catechumen, or a candidate for baptism according the ceremonies of the primitive church. The person preaching to the slaves, was an honest man, who went over to Algiers as a missionary, and there died of the plague. There is no allusion to a miracle in any of the pictures: the man cast upon the rock is saved by means of a boat sent to his assistance from a ship, which appears at some distance. With regard to the religious principles of these people, they have no particular notions concerning the Old Testament, but are in the same way of thinking upon this article as the Protestants of the confession of Augsburg. Neither have they any particular doctrine about marriages different from other Christians. Nor do they boast of any raptures, nor any extraordinary communications with God. They live not in common, nor are their profits and gains thrown into one common stock. The young girls do not work in common in Holland.

'James le Long was a Dutchman. He never was a director or chief of any Moravian settlement, and he lived all his life at Amsterdam. The conversation between count Zinzendorf and lord Chesterfield is discredited by Mr. H——, who believes that the count never was at Plymouth, and is very positive he neither swore by his God, nor pretended ever to any miracle. The Moravians have embraced the confession of Augsburg. They have no adepts, nor do they make any mystery of their principles, even to the common people. No body is expelled their society for not paying a blind submission to their orders, much less to their signs. There never was a society in which greater regard was paid to liberty in innocent matters, and where conscience can more freely assert its rights. Good order and regularity reign in their assemblies.—This is what Mr. H—— says in defence of his brethren: and here the reader, having heard *alteram partem*, may decide as he thinks proper. I should be inclined, however, to give credit to the declarations of any society of men, concerning their religious principles, in preference to common report, &c.'

Frequent, however, and gross as Mr. Grosley's blunders are, candour will willingly forgive such as appear to be owing to inadvertence and misinformation. But it seems impossible to pass without censure those others which evidently proceed from wilful and obstinate prejudice. In this light we cannot help considering the greatest part of his strictures upon the character of our countrymen. He sets out with a firm opinion, that melancholy is the characteristic by which nature has distinguished



guished every Englishman; and he seems to have been determined to carry this favourite theory farther than it had ever hitherto been urged, even by the most extravagant abuse of speculation. In support of it he adduces facts that have no relation to the subject, equally with those that have. Such as seem equivocal, he has tortured and misrepresented, in order to bring them to answer his purpose: and when misapplication and misconstruction fail him, his imagination has propped his beloved system with facts which never had an existence.

His remarks of this kind are begun very early.

'Upon our way, says he, to Canterbury, where we quickly arrived, I had for some time perceived that I was no longer in France. A fat man, who was just got out of bed, stood at a bow-window during the whole time we were waiting for a change of horses, which delay was the more considerable, because we were not expected. All this while the fat man above-mentioned, in his night-gown and velvet cap, contemplated us with his arms across, and without once changing his attitude, stirring, or knitting his brow, with an expression of melancholy in his face, which in France is to be seen only in the countenance of those who have lost their dearest friend.'

We take notice of this passage, not with an intention to dispute the fact, or to make any observations upon it, but only to give a proof of our author's industry in collecting experiments to strengthen his hypothesis. The following incident will serve the same purpose.

'Between Canterbury and Rochester, says our traveller, the inhabitants of a village situated on the side of the highway had made choice of that day [Sunday] on which the high road was to be free, to remove a large wind-mill from the left to the right side of the road. It filled the hollow way which we were then travelling in. Twenty or thirty men, some of whom dragged it along with cords, the remainder pushing it on with their hands, advanced slowly, and as it had twenty fathom length of road still to go, we had but little hopes of soon getting rid of it. At length, after no small difficulty and delay, the carriages were got along.—All the Frenchmen present, observes our author, laughed heartily at the adventure, but this had not the least effect upon the flegmatic temper of the English: both young and old talked of many different expedients to get rid of us: at last, they went about the work in good earnest, disengaged our carriages, and resumed their business with all the seriousness of men who had passed their lives in removing windmills.'

We should be apt to remark, that in fact the joke was rather against the villagers. But Mr. Grosley, it is likely, would find equal subject of triumph in our *flegmatic* observation, as in the gravity of those people.

He does not for a moment lose sight of his object; arrived at London, he observes, in his first excursion, that the Thames is not adorned with quays like the Seine, but that the houses

are built close to the river. The reason of this he supposes to be the natural bent of the people to suicide.

'It must be owned, adds he, that above and below London, the banks of the river, entirely unencumbered by buildings, offer a fine opportunity to those who have an inclination to drown themselves: but the length of the way thither, and the consequent opportunity of reflecting, are circumstances most likely to prevent such mischief. It should, moreover, be considered, that imaginations struck with a sort of enthusiasm, glory in publicly encountering death.'

In another part of his work, after having taken notice, with what truth we shall not stop to enquire, that 'the ecclesiastical and civil laws of England, ancient as well as modern, are more rigorous with regard to suicide than those of other countries;' he subjoins,

'The care which has been taken to stop all the passages which lead to the Thames, is doubtless to be dated from the time that these laws were executed with rigour. Those who drowned themselves, continues he, deprived the law of its rights with regard to the corpse, which it could not, in that case, make an example of.'

It would be offering an affront to the common sense of our readers to attempt to point out the accumulated absurdity of these last passages.

The effects or modifications of melancholy and indifference, he never fails to discover, in every scene to which he is witness.

A croud of carriages occasions a stoppage in the street. Persons of every rank are obliged to follow the file, and wait their turn. 'But the English, says he, do not seem to have that eagerness to arrive at their journey's end, so general amongst people of other countries. By these delays, they rate the time they are to be upon the road, and they are seen to perform the tedious task without inquietude or impatience.'

The author was admitted into some of the clubs with which the metropolis abounds. He pronounces that 'pleasurable and gay conversation is unknown in these societies. The English,' he affirms, 'find no relief from reflexion, but in reflexion itself; they have no other means of amusing themselves; and gaming gives them pleasure only, by affording them an opportunity to reflect.'

Our public diversions afford him no more joyous prospects.

They look, says he, as grave at Vauxhall and Ranelagh as at the bank, at church, or a private club.

As these remarks are confined to London, he guards his readers against imagining that a gleam of cheerfulness might possibly be perceived in some remote corner of the island.

'I am not ignorant, says he, that in all countries, in proportion to the size of their towns, the inhabitants are prevented, by interest, by vanity, by indolence, by satiety, and by the continual clash-



clashing of a thousand inferior passions; are prevented, I say, from having that free and easy cheerfulness of temper, which is to be found in country-places under a mild and moderate government;

*Extrema per illos*

*Letitia excedens terris vestigia fixit.*

But in England, the peasant, well-fed, well-lodged, and at his ease, has as serious and melancholy an air, as those wretched hinds in other countries, who are persecuted and harrassed by thousands, whose business it is, and who are even sworn to protect them.

Not satisfied with these, and many similar observations which lie dispersed through his work, this writer enters upon a long and formal dissertation concerning the causes, effects, and remedies of this melancholy. The physical causes, he observes, perhaps with some degree of truth, to be the frequent fogs, the uncertainty of the climate, the smoke of sea coal, joined to the quantity of animal food and malt liquor, which is consumed by the inhabitants.

The moral causes assigned, are, education, religion, public diversions, and the works of authors in vogue.

Upon all these points some well-grounded reflexions are made: but they are mixed with such extravagant attempts to promote the belief of his system, that even the more reasonable parts are brought into discredit.

Thus he pretends to have observed in our boys, 'a gloomy seriousness, even in their early youth.' This he affirms, he 'took particular notice of twice that he heard service at the Tabernacle of the Methodists. The window-seats, the doors, and the bases of pillars, says he, were covered with children of three or four years of age. Though the service was very long, these children discovered no symptoms of inquietude, uneasiness, or impatience.'

What does this prove, if admitted, but that the fear of being whipped has an effect upon children in England, as well as elsewhere?

He carries the matter still farther in speaking of those that are farther advanced.

'I have attended, says he, Westminster school, and have seen Eton. The countenances of the children, in their deportment, in their very pastimes, shew nothing of that flexible disposition, and those winning graces, which elsewhere are discoverable in boys of their age: they do not betray their archness by those tricks, and those little frolics, the result of which is to laugh at the expence of their schoolfellows.

If Mr. Grosley had explored all Europe, it is to be doubted whether he could have found an assembly of boys, against whom this last charge could have been brought with less appearance of truth.

The frequent introduction of massacres and apparitions in our tragedies is represented as affecting the imagination of the whole kingdom. And the learned, as well as the vulgar, our author asserts, to be greatly addicted to superstition, and under constant and dreadful apprehensions of ghosts and spectres. As a proof of this, he alledges the instance of his landlord's eldest son, a boy of nine or ten years of age; that of the celebrated Mr. Hobbes, and Isaac Vossius, who became an Englishman by a residence of twenty years in this kingdom.

Our author goes on to derive from melancholy, the virtues, as well as the blemishes, that mark the English character. Thus, 'the impetuosity and perseverance, with which melancholy dwells upon such objects as interest and engage it, are the principles which induce the English to concern themselves so much about public affairs.' And the valour for which they have so long been renowned, is no more than that disgust of life, and that contempt of death, which are the immediate consequences of the same gloomy disposition.

But we shall trace these speculations no farther. By what we have said, the reader will be enabled to form an impartial judgment concerning the merits of this performance. He will see how vain it is for a person, even of the greatest abilities, to attain, in the space of a few weeks, that knowledge of men and manners, which demands the study of years; and into what palpable absurdities the wisest men may be seduced, by the influence of prejudice and the preposterous love of a particular system.

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III. *An Historical Treatise on the Feudal Law, and the Constitution and Laws of England; with a Commentary on Magna Charta, and necessary Illustrations of many of the English Statutes. In a Course of Lectures read in the University of Dublin, by the late Francis Stoughton Sullivan, L.L.D. Royal Professor of the Common Law in that University.* 4to. 16s. Boards. Johnson.  
[Concluded.]

IT may be remarked, to the honour of the present age, that the objects of science are treated with a degree of enlargement, and with a spirit of system which have formerly been unknown: and in no branch of knowledge does this appear more remarkably, than in that of the law. The works of our earlier lawyers, conceived without extensive views, thrown together without arrangement, and expressed without propriety, form a labyrinth, in which the student is not only bewildered, but in which he meets with nothing to encourage him to proceed in the road on which he has entered. He is presented with



with every thing that is rugged and disagreeable; and he, not unfrequently, feels disgust for a study, which, if properly conducted, is highly pleasant and entertaining. But while the charms of manner have given a superiority to the present performance over antiquated systems, it is to be observed, that the author has not always distinguished himself by the profoundness of his reasonings. He is not destitute of philosophy; but there are topics which he has been careless to investigate: and having already spoken of his merit in general\*, it may be proper, that we now offer a few remarks on some of the more important mistakes he has committed.

The origin of the feudal tenures has engaged the attention and researches of a multitude of authors: and many opposite and contradictory opinions have been delivered with regard to it. An enumeration of several of these is offered by Dr. Sullivan; and he has confuted them with much judgment and erudition. He is not, however, so fortunate in the opinion which he himself has formed on this difficult subject. It was easy to perceive, that the savage nations which overturned the Western Empire gave rise to the feudal laws; and it is not difficult to make this vague assertion. But what were the original circumstances we would ask, which pointed out, and led to the conception of the advantages of so singular a policy? This question is curious, and in venturing to solve it we shall add a link to the historical chain which is held forth by our author.

To those who read the ancient historians with the care they deserve, there appears nothing more obvious, than that the croud of communities and states, which inhabited Gaul and Germany, had a source of union by which many of them were bound together, and in consequence of which they acted in concert. It is to this connexion, that we are to trace the original of feuds. When one tribe or nation had conquered another, the property of the vanquished became vested in the conquerors. But by a policy, which the situation of those times rendered necessary, it was returned to the inferior state, under the burden of assisting the more powerful one in its wars. The one nation stated itself as superior, the other as vassal: and the advantages which were mutually experienced in this situation, naturally suggested the idea of those divisions which took place on the conquest of the Roman provinces. It was thus, that the prince was induced to give land to his captains under the reservation of military service; and that these, under the same reservation, portioned out territory to their followers.

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\* See p. 2. of this volume.

In treating of the condition of property among the Franks, a beautiful field for speculation opened itself to our author. But he was afraid to enter upon it; and his observations are lame and unsatisfactory. On so important a topic he should have descended into minute details: he ought to have explained the variations which happen in the state of land during the different stages of refinement; and in a delineation of this kind he would have met with facts and principles, which would have guided and directed him in the course of his inquiries. This subject too had all the advantages of novelty; for, though, it has been examined by an author of some reputation†, his reasonings are whimsical and fallacious, and he discovers little erudition.

The description which Dr. Sullivan has given of homage and fealty; and of the mutual obligations of lord and tenant, is certainly very plausible, and may appear extremely accurate to a superficial reader; but if he had mounted a little higher into history, his reflexions would have approached much nearer to truth. He would not have accounted for all the feudal casualties from the perpetuity of the feud. He would have found, that they were known and prevailed, in a great measure, among the German communities before they had sallied out to make conquests. He ought to have inquired minutely into the nature of that union which then subsisted between a prince and his retainers; and, in that connection, he would have observed a pretty exact picture of a superior and his vassals.

Nor has our author examined with a proper attention into the origin and nature of allodial estates; and in what he has remarked concerning criminal law, he is particularly defective. But we should very much exceed our bounds were we to rectify his mistakes on these, and on other subjects; and there is, besides, a degree of tenderness due to the posthumous writings of every author, which makes it improper that we continue our strictures.

It must not, however, be omitted, in criticising this performance, that amidst the multiplicity of the topics handled in it, we find a valuable account of the Irish parliament; and this we shall submit to the examination of our readers.

‘ ——— Though such as I have mentioned is the constitution of the English parliament, the form of the legislature in this kingdom hath been for above two hundred and sixty years very different, the nature of which, and the causes of its deviation from its model, it is proper every gentleman of this country should be acquainted with. In the infancy of the English government in Ireland, the

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† See Historical Law Tracts, 2d Edit. Edinb. 1761, p. 79.



chief governors were generally chosen by the king out of the lords of the pale, the descendants of the first conquerors, both as they were better acquainted with the interest, and more concerned in the preservation of the colony, and also as, by their great possessions, they were better enabled to support the dignity of the place, whose appointments, the king's revenue here being inconsiderable, were very low. These governors, however, though men of the greatest abilities, and of equal faithfulness to the crown, were not able to preserve the footing the English had soon got after the conquest; but were every day losing ground to the natives, down to the reign of Edward the Third, which is generally, and, I believe, justly, attributed to the negligence of the English lords, who, by intermarriages, had acquired great estates in Ireland. The power of these lord lieutenants was, in one respect, likewise exorbitant, namely, in giving consent to laws without ever consulting his majesty, a power, perhaps, necessary at first, when the country was in a perpetual state of war, and its interest would not brook delays, but certainly, both for the sake of king and people, not fit to be continued.

It was natural, therefore, for the king, who found himself ill served, to change hands, and to entrust this exorbitant power with persons not situated in the country, and whose attachment he could confide in; and accordingly, from that time, we find natives of England generally appointed to the government, to the great discontent of the Irish lords, who looked upon themselves as injured by the antient practice not being continued. This discontent was farther inflamed by a very extraordinary step, which this otherwise wise and just king was prevailed upon to take, and which first gave rise to that famous distinction between the English by blood, and the English by birth. This king, and his father Edward the Second, had granted great estates, and extensive jurisdictions to many Irish lords of English blood, for services pretended to have been done, many of which, it is probable enough, as the king alleged, were obtained by deceit and false representation; and had he contented himself with proceeding in a legal course, by calling these patents in by *scire facias*, and vacating them upon proof of the deceit, no person could have complained; but he took a very different method, as appears from the writ he thought proper to issue on that occasion. "*Quia plures excessivæ donationes terrarum, tenementorum & libertatum, in terra Hiberniæ, ad minus veracem & subdolam suggestionem petentium, tam per Edward II. quam per regem nunc factæ sunt, rex delusorias hujusmodi machinationes volens elidere, de concilio peritarum sibi assistentium, omnes donationes terrarum, tenementorum, & libertatum prædictarum duxit revocandas, quousque de meritis personarum, de causis & conditionibus donationum prædictarum fuerit informatus, & ideo, mandatum est justicianis regni Hiberniæ, quod omnia terras tenementa & libertates prædicta per dictos regis justicianos aut locum tenentis suos quibuscunque personis facta scire facias.*" This hasty step alienated the English Irish from the king and his advisers, and though, after a contest of eleven years, the king annulled this presumption, the jealousy continued on both sides, and the Irish of English blood, were too ready to follow the banners of of any pretender to the crown of England.

In the reign of Henry the Sixth, that weak prince's ministers, jealous of the influence of Richard duke of York in England, and

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of his pretensions to the crown, constituted him governor of Ireland; than which they could not have done a thing more fatal to their master's family, or to the constitution of this kingdom, as it turned out in the sequel; for to induce him to accept it so eager were they to remove him from England, they armed him almost with regal powers. He was made lieutenant for ten years, had all the revenue, without account, besides an annual allowance from England; had power to farm the king's lands, to place and displace officers, and levy soldiers at his pleasure. The use the duke made of his commission was to strengthen his party, and make Ireland an asylum for such of them as should be oppressed in England; and for this purpose passed an act of parliament, reciting a prescription, that any person, for any cause, coming into the said land, had used to receive succour, tuition, supportation, and free liberty within the said land, during their abiding there, without any grievance, hurt, or molestation of any person, notwithstanding any writ, privy seal, great seal, letters missive under signet, or other commandment of the king, confirming the said prescription, and making it high treason in any person who should bring in such writs, and so forth, to attach or disturb any such person.

This act, together with the duke's popularity, and the great estate he had in this kingdom, attached the English Irish firmly to his family, insomuch that, in Henry the Seventh's reign, they crowned the impostor Lambert Simnel, and were afterwards ready to join Perkin Warbeck; and by this act of the duke of York's they thought to exculpate themselves. But when that king had trodden down all opposition, he took advantage of the precarious situation they were in, not only to have that act repealed, and to deprive his representatives there from passing laws *rege inconsulto*, but also to make such a change in the legislature, as would throw the principal weight into his and his successors hands; and this was by the famous law of Poynings. By former laws a parliament was to be holden once a year, and the lords and commons, as in England, were the proposers. This act, intended to alter these points, gave occasion to many doubts; and indeed, it seems calculated for the purpose of not disclosing its whole effect at once. Its principal purport, at first view, seeming to be intended to restrain the calling parliament, except on such occasions as the lord lieutenant and council should see some good causes for it, that should be approved by the king. The words are, that "from the next parliament that shall be holden by the king's commandment and license, no parliament be holden hereafter in the said land, but at such season as the king's lieutenant and council there first do certify the king, under the great seal of that land, the causes and considerations; and all such acts as to them seemeth should pass in the same parliament, and such causes, considerations, and acts, affirmed by the king and his council to be good and expedient for that land, and his license thereupon, as well in affirmation of the said causes and acts, as to summon the said parliament under his great seal of England had and obtained; that done, a parliament to be had and holden after the form and effect before rehearsed, and any parliament holden contrary to be deemed void."

The first and great effect of this act was, that it repealed the law for annual parliaments, and made the lord lieutenant and council, or the king who had the naming of them, with his council of England, the proposer to the two houses of the laws to pass,

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at least of those that should be so devised before the meeting of parliament. But the great doubt was, as there were no express words depriving the lords and commons of their former rights, whether when the parliament was once met, they had not still the old right of beginning other bills, or whether they were not restrained to the acts so certified and returned. By the preambles of some acts, soon after made, expressing that they were made at the prayer of the commons in the present parliament assembled, one would be inclined to think that the commons, after the assembling the parliament, had proposed these laws. Certain it is, the latter opinion, supported by the ministers of the king and his lawyers, gained ground. For, in the twenty-eighth of Henry the Eighth's reign, an act was made suspending Poynings law with respect to all acts already passed, or to be passed in that parliament; the passing of which act was certainly a strong confirmation of what was before doubtful against the house of lords or commons in Ireland, whether they could bring in bills different from those transmitted by the council, since here they both consented to the suspension of the act, to make valid the laws they had passed or should pass in that parliament, without that previous ceremony.

But in the reign of Philip and Mary, by which time this opinion, before doubtful (for so it is mentioned in the act then made) was, however, to be maintained, and strengthened, as it added power to the crown. The act we at present live under was made to prevent all doubts in the former, which was certainly framed in words calculated to create such doubts, to be extended in favour of the prerogative. This provides, that as many causes and considerations for acts not foreseen before, may happen during the sitting of parliament, the lord lieutenant and council may certify them, and they should pass, if they should be agreed to by the lords and commons. But the great strokes in this new act were two, the first explanatory of part of the former in Henry the Seventh's reign, that is, that the king and council of England should have power to alter the acts transmitted by the council of Ireland; secondly, the enacting part, that no acts but such as so came over, under the great seal of England, should be enacted; which made it clear, that neither lords or commons in Ireland had a right to frame or propose bills to the crown, but that they must first be framed in the privy council of Ireland, afterwards consented to, or altered by the king, and the same council in England, and then, appearing in the face of bills, be refused or accepted *in toto* by the lords and commons here.

It is true, that both lords and commons have attempted, and gained an approach towards their antient rights of beginning bills, not in that name, but under the name of Heads of Bills, to be transmitted by the council; but as the council are the first beginners of acts of parliament, they have assumed a power of modelling these also. The legislature of Ireland is, therefore, very complicated. First, the privy council of Ireland, who, though they may take the hint from the lords or commons, frame the bill, next the king and council of England, who have a power of alteration, and really make it a bill, unalterable, by sending it under the great seal of England; then the two houses of lords and commons, who must agree in the whole, or reject the whole; and, if it passes all these, it is presented to the king for his assent; which, indeed, is but nominal, as it was before obtained.

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On the whole, the work before us, though deficient in several respects, may prove of signal utility to those, who have commenced the study of English jurisprudence. It will put them upon the proper method of inquiry; and they will see in it the great objects which ought chiefly to attract their observation.

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IV. *Infernal Conference: or, Dialogues of Devils. By the Listener.*  
2 Vols. 12mo. 6s. Keith.

Supposing infernal spirits to have a share in conducting the transactions of this world, Dialogues of Devils offer a fine field for satire and observation upon the characters and manners of the times. The author of the present strange performance seems to have been inclined to listen only to that assembly of demons, who

— apart sat on a hill retir'd,  
In thoughts more elevate, and reason'd high  
Of Providence, fore-knowledge, will, and fate;  
Fix'd fate, free-will, fore-knowledge absolute;  
And found no end, in wand'ring mazes lost.

It may at least be affirmed, that he has occupied the greatest part of two tedious volumes, with disputations still more uninteresting, still more unprofitable, concerning the various sects and heresies into which the Christian religion has been split, and particularly concerning those points which have divided the reformed churches. To the questions of original sin, imputed righteousness, justification by faith, and others of the like nature, he returns again and again with unceasing zeal; and seems to expect that his readers will be highly entertained with his observations upon these matters, though we can hardly discern the appearance of novelty in any thing he has offered upon the subject.

The account he gives of the circumstances which he pretends afforded him an opportunity of hearing these Dialogues, is as follows.

'Not far, says he, from my humble cot, there is a widely extended, most tremendous and gloomy vale, first formed, as is supposed, by some dreadful earthquake, or some other remarkable convulsion in nature. The confines of this valley, on the outside, are every where nearly level with the surface of the ground, but the precipice within is to the last degree horrible, insomuch that few have had fortitude enough to approach it. The ancient bards very justly called it *Horrida Vallis*, and we from them, the Vale of Horrors. This horrid vale has long been supposed, by the credulous vulgar, to be the



the haunt of infernal spirits; and some people imagine, that it is the only place on earth where they freely converse about the dark designs of their male-administration.

‘ My curiosity continually prompting me, at last conquered my native timidity, and I resolved, if possible, to find an entrance into this unfrequented, unknown, and dreadful place.

‘ But many months, I may say some years, were spent in this fruitless search, and I despaired of success. At length, however, having entered a very large and unfrequented wood, one side of which led to the very edge of the precipice, as I walked a few furlongs down a gradual descent, gloomy beyond whatever I had seen before, I came to a huge rock, all overgrown with ivy and moss. It had the appearance of an ancient ruin, somewhat in the form of a pyramid; the bottom occupied a considerable space, and the spiral top was hardly concealed by the highest branches of the tall and aged oaks which surrounded it. Near the ground, by chance, I discovered an opening almost choaked up with baleful hemlock and night-shade. At first I thought that this could be no other than the cave of some ancient Druid; but approaching it, and having with much toil cleared away the noxious weeds, I found, what I had long sought for, an entrance into the dreadful cavity.

‘ Here my resolution almost failed me, and I was at the point of relinquishing the long projected enterprize. At length I recollected myself a little, and resolved to descend into the place, though, as I thought, not much less horrible than hell. The passage, a little within the entrance, led downwards almost in a perpendicular direction; but its straitness, and the natural unevenness of the rocks that formed it, rendered my descent more practicable and safe than I at first expected. Down, however, I went, fathoms I know not how many, ere I found myself at the bottom, and from an easy opening entered the *Gloomy Vale*.

‘ Looking up, I saw rocks upon rocks projecting over my timorous head; and I perceived myself to be within the most hideous inclosure that sure ever mortal eyes beheld. The vale being solitary and gloomy as death itself, I said in my heart, surely if damned spirits are permitted to visit the earth, this must be their rendezvous, and two to one I shall see some of them. I therefore observed carefully my retreat; and by several marks on the rocks which formed it, I hoped that, on any emergency, I might be directed to the entrance of the cave, by which alone I could return to the society of mortals.

‘ I soon found that my precautions were far from being unnecessary; for I saw, by the feeble light which glimmered in the

the place, a form most frightful making directly towards me. My heart bounced in my breast with terror, and swift as a hare prest by sanguine hounds, I ran to my little sanctuary. No sooner had I entered it, but the fiend stalked up to the very door of it. The hair of my head stood upright, the blood ran down my back as cold as Greenland ice, and I looked on myself as a dead man; having often heard of miserable wretches being torn in pieces by the talons of merciless infernals. But as the hideous form attempted not to penetrate into the cave, nor seemed at all conscious of my being there, I recovered myself a little, and reviewed it with less apprehension of danger. At length, he espied another of his clan, to whom he called, and with whom he held the following dialogue, which made such an impression on my mind, that I afterwards recollected the most part of it; and here present it to the worthy reader. The name of this devil, as I afterwards understood, was Avaro, and that of the other Fastosus.\*

We shall transcribe nothing of this first Dialogue. A more just notion of the writer's abilities will be given by the following specimen, in which the reader will find some other Dialogeans\* introduced.

\* Infidelis and Impiator, had but just done talking together, and were about departing, when Fastosus, Avaro, and Discordans came up the valley, and saluted each his kindred, in which salutation Infidelis thus began.

\* *Inf.* Honour, and renown to the great Fastosus! Furious contentions, to restless Discordans, and heaps of glittering wealth, to the careful Avaro. To which infernal salutation

\* *Fastosus* replied, darkness and confusion surround my brother Infidelis; lewdness and debauchery, attend my cousin Impiator; I am glad to see so many of our family, in the valley at once.

\* *Inf.* I pray you cousin, Discordans, how do you do? these many weeks have passed, since I saw you.

\* *Dis.* Even jaded out of breath, uncle? How do you do, most rev. sir? And how do you, my worthy cousin?

\* *Inf.* Having with great care, caused our influences to rest upon our subjects, we came hither to the valley, to regale ourselves with a dish of sweet conversation, which we hope will now be more agreeable, on the arrival of so many celebrated worthies. But I would know, cousin, where you have been so long?

\* *Dis.* Been, uncle! I have been busy, wandering to and fro, on the face of the earth as usual, promoting the interests of

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\* So the author calls the speakers.



great Belzebub. So diligent have I been, that I have had no time, since I saw you last, so much as to take a nap. But as you observed just now, having left my influences upon mankind, I hope to enjoy the pleasure of my uncle's company, for a season.

*Inf.* How, cousin? Are you so close at it? I thought, your affairs had been urgent, only upon certain occasions.

*Dis.* Indeed, sir, mankind are fond of me, almost to distraction. I believe, I have as much business now a-days, as any devil of the club, and I manage my affairs with as much dexterity too.

*Infid.* What is that staff, you have in your hand, cousin? And what is that looking-glass, that hangs by your side? By your looks you are too vigorous to need a staff to lean upon; and to judge by the appearance of your person and dress, I should have thought you had as little need of a looking-glass.

*Dis.* You are pleased to banter a little, sir, but that which is well received, is never ill delivered. This which you call a staff, sir, is my telescope. And this glass is my inverting mirror, the two chosen instruments, by which I carry on all my operations.

*Imp.* I thought, cousin, we devils, have no need of glasses either perspective, or visual. What! is your sight bad, Discordans?

*Dis.* No, no, my sight is as piercing, as the eye of an eagle, but piercing as it is, I cannot do without my glasses.

*Imp.* Then, I suppose, the glasses are for the use of your subjects. Indeed, cousin, I never took you to be a friendly devil before.

*Dis.* Not so friendly as you imagine, coz, nor are the glasses for their use, but for their abuse. For there is not one, who makes use of either glass, but he is abused, as sure as ever he uses it. This is no very great friendship, sir, is it?

*Infid.* No cousin; if so, you approve yourself the offspring of great Belzebub. I should be glad to hear something of their uses, and the manner of your operation by them.

*Dis.* I am ready to oblige you, sir, if the great Fastosus is pleased to permit me.

*Fas.* You do me honour, my son. I permit you with all my heart.

*Dis.* Then sir, if you please, you shall try my telescope first. Take it in your hand, sir, and put it to your eye—Now, sir, what do you see?

*Infid.* See—I see the greatest mountain that ever I beheld—the top of it reacheth even to the stars. Strange! I did not think there had been such a thing in the world! Why, the highest

highest mountain in Armenia, is but a hillock when compared to this!

\* *Dis.* Now, sir, be pleased to take down the glass; look the same way, with your naked eye, and try what you can discover.

\* *Infid.* Nay, now I can see nothing at all, but a mole-hill about a score of yards from us. But what is gone with the mountain think you?

\* *Dis.* That very molehill, sir, is the mountain, which you saw; to convince you of it, Impiator shall make the trial likewise. Now, Impiator, what do you see?

\* *Imp.* See, why I see the wondrous mountain; and I see, a prodigious number of monsters, ten times as big as an elephant, travelling up the sides of it.

\* *Dis.* Now, sir, the molehill is the mountain, and the ants are the monsters that inhabit it.

\* *Infid.* Amazing! that any instrument can change the appearance of things, so much from the reality. Indeed, Discordans, I can hardly believe my own eyes.

\* *Dis.* Sir, you shall have full conviction. Put the glass to your eye, and mind well, when I roll this ball on the green, and tell me what it appears to you to be?—Now, sir—you have seen it, what do you say?

\* *Infid.* I am more astonished than ever. It appeared to be well nigh as huge as the body of Saturn, and seemed to roll through immeasurable space. Now I am convinced, incredulous as I am.

\* *Dis.* All is well so far. Now you shall try the other end of the telescope, and learn the wonders of miniature. Let us look towards the other side of the valley. You see a very large oak, whose arms are extended at least two hundred feet in breadth, do you not see it, sir?

\* *Infid.* See it. How you talk! I might see that tree without spectacles, if I were three fourths blind.

\* *Dis.* Be not too positive, sir. Take a good view of it now lest you should not readily apprehend it, with the glass.

\* *Infid.* Why cousin, I cannot fail seeing this tree at the first trial, it is such a large one, and just at hand too?

\* *Dis.* Well then, please to put the glass to your eye, the contrary way, to what you did before.—Now, sir, what do you see?

\* *Infid.* I can see nothing at all. What is become of the tree think you?

\* *Dis.* Look better, sir. The tree stands just where it did, I assure you.

\* *Imp.*



‘ *Imp.* I suppose my father has not the glass right at his eye; has he, cousin?

‘ *Dis.* Yes, yes, it is very right. Do you discover any thing of the tree yet?

‘ *Infid.* No—nothing at all; is not the glass fallen out, think you?

‘ *Dis.* No, sir, the glass is all right. But tell me do you see nothing of any kind?

‘ *Infid.* Yes, I see at a prodigious distance, some kind of a shrub, about the size of a common thistle, to me, it appears to be about fifteen inches high.

‘ *Dis.* Look steadfastly at it, sir—and see if you can find out what species it is of?

‘ *Infid.* I take it to be a small oak plant, but at such a distance, it is not easy to distinguish the species of such a diminutive shrub.

‘ *Dis.* Now, sir, I perceive, you discern it right, if you please you may take down the glass. You see, sir, the oak tree stands just where it did; and now you can discover nothing of the shrub. Believe me, sir, the plant, which you saw, is none other, than that stately oak, magically diminished in its appearance, by the power of the glass. The oak itself, hath undergone no change, neither did the ball, nor the molehill. All the change is only in appearance.

‘ *Infid.* I am amazed, at the astonishing powers of this instrument, when it is used one way, it magnifies a molehill to a stupendous mountain, and a tennis-ball to a world; and when used the contrary way, it reduceth an oak of the most gigantic stature, into one of the most dwarfish shrubs. I pray you, cousin, what is the name of this instrument? And where was it invented?

‘ *Dis.* Sir, the name of this amazing instrument, is Prejudice, it was invented by Lucifer, the most famous mathematician in hell; is of excellent use, in forwarding the delightful works of darkness, and securing the dominion of Bezebub, over mankind upon earth.

‘ *Infid.* Dear cousin, I am quite impatient, to have a description of its uses; it cannot fail being of excellent service, if skilfully managed, as I doubt not it is, in the hand of Discordans.

‘ *Dis.* Sir, having already seen something of its amazing effects, you may well believe, it is very useful to me. By this partial glass, it is, I sow contention, strife, and discord, wherever I come. It is my custom, when I begin my operations, and intend to set people together by the ears, to visit each of them separately; apply my glass to his eye, in the

magnifying way, and as you see, it is so constructed, that it will turn any way, I turn it towards himself, by which he obtains a partial view of his own virtue and merit. Then I apply the glass the contrary way, and direct my dupe to consider his vices in the diminishing medium, by which he almost, if not wholly, loseth sight of them. Having had such a partial view of his own virtues and vices, the fool takes the former to be a thousand times greater, and the latter a thousand times less, than they really are; by these means he is so prejudiced, in his own favour, so far, that he is ready to quarrel with all, who think not as well of him as he does of himself. Thus, I prejudice almost every man in his own favour, so far, that each looks upon himself as most worthy of general regard. From this, it is, that you may meet with a drummer who looks upon himself as more able to command well, than his colonel; or a catchpole, who deems himself fit for an alderman; and a scurvy attorney, who flatters himself, that he knows more than the lord chancellor of the realm.'

The spirit which runs through his remarks upon the various religious sects may be fairly estimated by the passage we shall next insert.

'—The fifth canton is that of the adulterers and fornicators. These are divided into literal and mystical. The class of literal adulterers and fornicators, are so fashionable and notorious a people, that a description of them seems unnecessary; and so very disagreeable, that it would be offensive to you. I shall therefore do no more than describe their dwelling, and assure you sir, that every individual of them is a very humble servant to your son Impiator. Their dwelling is on the banks of a river, the source of which is in the court which runs through every part of the king's dominions, carrying the inhabitants along with it; and at last disembogues itself in hell, where all adulterers and fornicators shall infallibly be tormented, as a proper counterbalance for their fleshly pleasures; where instead of women they shall have devils; instead of wine the sulphurous liquid, and instead of beds of down, the boisterous billows of Phlegethon.

'Next to them are the mystical adulterers, and fornicators. By whom I mean all that have any commerce with the whore of Rome, that old bawd with the scarlet gown: or in other words, all who have the mark of the beast, either on their foreheads, or their right hands, and such who have this mark upon both.

'By those who have the mark of the beast upon their foreheads, I mean the worthy preachers, and hearers of the Arminian doctrine of the church of Rome; as also the strait-hooped



hooped gentlemen, who believe with the charitable Italians, that there can be no true faith but that which they profess, nor salvation but in their community. The far greater part of the clergy belong to the former, and the good Sandemans, belong to the latter class of doctrinal papists, or mystical adulterers.'

Our author has not, however, confined himself altogether to matters of religion—He has attempted, on several occasions, to reprehend the fashionable follies and vices of the present age. His favourite topic is dress. In order to do him justice, it may be necessary to give a sample of the merit of that part of his work.

'It is impossible, says the demon Fastosus, for any person to conceive the trouble I have, in preparing those ladies for the ball, or assembly, or pantheon, and what art I am obliged to employ, in hiding their supposed defects and redundancies. The lady who fancies her stature to be somewhat too low, obliges me to add to it the whole length of a super-tall pair of wooden heels, and is extremely careful to set off her little body to all advantage possible, so that every beholder must be struck with the most perfect gentility of her appearance. On the other hand her neighbour who is over-tall, is as careful on her part, to have the flattest heels that can be wore, and is equally industrious in decking to the best advantage the whole of her extravagant height.

'Nor hath their neighbour who is affected with a dun, or yellow skin, less trouble and anxiety of mind, besides her great toil of body. The waste she makes of wash balls, and the best recommended cosmetics, together with her own, and her servants labour, in endeavouring to rub off the native tinct, is not to be conceived. But alas! it is labour in vain. All the comfort which remains for her, is derived from a black necklace assisted by two or three well disposed patches, which she hopes may in some measure over-cloud the hated yellowness of the adjacent parts.

'So absolutely foolish are they, that I have some subjects who say, "Ah me, why were my ankles made so strong and fleshy? O that they had been slender and genteel, then I should not have been thus dependant on the mantua-maker for a covering for them." However, gentlemen, were it not a rule established among the fair sex, that ankles somewhat gross are altogether ungenteel, it would puzzle a philosopher to determine how it is that small feet and slender ankles, come to have more virtue and real worth in them, than those that are otherwise. But certainly it is deemed to be so, and those imperious dames, who have been favoured to their

liking, do what they can to mortify those who are less happy in their pedestals. Against this disease there is no effectual remedy. Small sized shoes formerly gave them great hopes of relief, but alas! they generally made cripples of their wearers.

The author, whom, from some provincial idioms observable in the style, we suspect to be a Scotchman, appears to be one of those writers, whose industry would be much more properly employed in the exercise of some useful trade than in endeavours to instruct and entertain the public.

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*V. Genuine Letters from a Gentleman to a young Lady his Pupil. With Notes and Illustrations, by Thomas Hull, of the Theatre Royal, in Covent Garden. 2 Vols. 12mo. 6s. Bell.*

THE education of that part of the female sex which is destined to figure in polite life is a matter of no small consequence to the community, as their inferiors never fail to ape their manners, whether they be tinctured with folly and affectation, or conformable to the dictates of sober sense; it is with pleasure, therefore, we meet with an instance of such a mode of education having been adopted as, we fear, much excels those which young ladies at boarding-schools, or at home, generally enjoy. We have no dislike to their learning to dance, or bestowing some time in acquiring other external accomplishments; but we lament that too much of their time is thus employed, to the neglect of what is of far greater consequence, the cultivation of their minds.

Among other acquisitions, a young lady ought by no means to neglect acquiring a moderate share of literary knowledge, enough not only to distinguish her from the vulgar, but to furnish her with an unfailing source of rational pleasure, and be enabled to direct her conduct in the various exigencies of life, by means of those advantages which an acquaintance with literature will certainly afford her.

The series of Letters which are now offered to the public, appear, at first sight, to be confined wholly to literary instruction, but the writer has artfully interwoven many useful precepts for his fair pupil's conduct, which are likely to have a greater effect, being introduced as if by accident, and with the illustration of examples, than if they had been delivered in a regular systematical manner.

An explanation of the beauties to be met with in the books recommended to the pupil's perusal, the tutor seems to have

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considered as the most proper method of forming her taste; this, therefore, has been his task, and we find many of his criticisms to be pertinent and judicious, as well as his answers to the enquiries which his pupil frequently made; we wish we could say as much of the *NOTES* and *ILLUSTRATIONS* which the editor has added: they are, indeed, so very inconsiderable in number and quantity, that had they not been announced in capitals on the title page, the reader might easily have overlooked them; and Mr. Thomas Hull, of the Theatre Royal in Covent-Garden, not have obtained the reputation of being an annotator. This would certainly have been unlucky for him, as his acquaintance, to whom he might have communicated his performance (how good an opinion soever he may have of their abilities) seem to have so little to do with literary affairs, that his fame would have been exceedingly contracted. Hear what he says of these good people. 'Within the small circle of my acquaintance, I have been amazed on quoting Tasso's Jerusalem, to find several persons of exquisite taste, and lovers of reading, utter strangers to the very name. It is surely an admirable poem, and should be universally known.'

Mr. Preston, in his remarks on Virgil, gives his pupil so good a lesson on the subject of Dido's story, that we shall transcribe it for the use of our fair readers.

Dido stands a great example to all ages of the danger and ruin a woman of virtue exposes herself to, who ventures to give way, though ever so slightly, to the first advances towards illicit love; to your sex she should be a perpetual warning. It is worth your while to set the picture before you. We will forget the queen and consider her as mere woman. We find her struggle with her inclination at first, and even swear against giving way to her passion; yet she listened with pleasure to every thing Æneas said. By degrees she is overcome. She then throws off all reserve and shame, neglects her affairs, gads about with him from place to place, throwing aside all the decorum of her sex and situation, rides, and hunts with him; at length, poor woman, she finds he is going to forsake her. She storms and threatens, weeps and intreats, by fits; now sends a resentful, now a submissive message. He answers all with respect and good manners, but, at the same time, with coldness and indifference; this treatment fills her with agony unspeakable; rest and sleep are utter strangers to her; at length he departs from Carthage; then she becomes distracted, exposes herself to the whole city, execrates herself for not having destroyed him, his son, and herself. She then sinks again into complaints and lamentations, till she is lost in despair.

spair, and resolves to sacrifice her life. Possessed with this horrid determination, she becomes outrageous, and flies thro' her apartments with the looks and fury of a fiend, devoting him and his posterity to endless torments. The presents he had made her then meet her eyes, she dissolves into tears at the sight, and moans in painful recollection over the happy hours she had passed with him. Unable longer to endure the variety of torments that surround her, she slays herself with a sword, which had belonged to the author of them, and in the agonies of death throws herself on the rich apparel he had left behind him. Be it not forgot that in this act of despair, she placed the picture of her lover on the funeral pile; thus, notwithstanding all her rage and resentment, love held the largest dominion over her mind, and possessed her to the last.

• Collect the whole and meditate well upon it. It nearly behoves you and every one of your sex so to do; for be assured, my dear Nancy, every loose betrayer is pictured in *Aeneas*, and every seduced woman in *Dido*. From the days of Virgil to this present hour, the betrayer will abandon the victim of his unwarrantable passion, and the victim will sink under misery and despair; and such must be the end of every licentious amour, yet your unhappy sex will not take warning, though all ages and historians unite to prove the fatal truth.'

Mr. Preston takes every occasion to compare passages in the heathen writers with some in the Bible; he carries this too far, and often pretends to see a likeness which, we believe, nobody sees but those who are determined to make such a discovery. Who would have supposed, for instance, that Virgil's expression, 'So great a task was it to found the Roman empire,' should be compared with the following passages in scripture?—

• I have passed over this brook with my staff, and now I am become two bands.'

• I am poor and needy, but the Lord careth for me.'

• He teacheth my hands to fight.'

• A bow of brass is broken by my arms.'

• By my God I shall leap over a wall.'

• He subdueth the people under me.'

• As the lord liveth, who hath redeemed my soul out of all adversity, &c.'

The reason which he gives for it is, that the writers of all the passages above quoted were possessed of the same sentiments, and had the same design of inspiring the minds of their



their readers with piety and gratitude towards Heaven for its assistance.

On this subject we meet with a specimen of the editor's talents for writing NOTES and ILLUSTRATIONS. Mr. Preston having quoted Virgil's expression, 'So great a task was it to found the Roman empire,' a note on the passage informs us that in Latin it is,

*'Tantæ Molis erat Romanam condere Gentem.'*

And that in Dryden's translation it is,

*'Such time such toil required the Roman name,*

*'Such length of labour for so vast a frame.'*

There are other prose translations from the poets quoted, but the editor has not on those occasions given us such shrewd notes as the above; it would have been fatiguing to have done it, as they can only be produced by dint of much study and reflection.

We meet with a contradiction in one of Mr. Preston's Letters, which his fondness for praising every thing in Virgil seems to have led him into; mentioning the death of Creusa at the burning of Troy, he adds, 'to ask why a *virtuous* affectionate couple should be so dreadfully separated, and why Creusa should perish in Troy, *who had not deserved it by any crime*, were to ask a presumptuous and an impious question, allowing the story to be true. It was undoubtedly to answer some great and better purpose intentionally concealed from our weak judgments; and this is the lesson which Virgil means to give us.'

This remark is certainly just, but how does it tally with what almost immediately follows? 'Whenever this author makes *virtuous* persons suffer, it is necessary that you should observe he makes them *guilty of some fault*, which naturally brings on their distresses, and it is to such fault you must attribute them, abstractedly from their good qualities.'

Mr. Preston objects to Homer's having made his heroes so savage, but from what can be collected concerning the Greeks at the time he treats of, the manners he gives them are very little, if at all, exaggerated.

We shall give one more instance of Mr. Preston's dragging in needless quotations from the Bible.

*'Full Hecatombs lay burning on the shore,  
The winds to Heav'n the curling vapours bore;  
Ungrateful off'ring to th' immortal Pow'rs!  
Whose wrath hung heavy o'er the Trojan tow'rs;  
Nor Priam, nor his sons obtain'd their grace,  
Proud Troy they hated, and her guilty race.'*

‘ To what purpose is the multitude of your sacrifices unto me, saith the Lord, I am full of the burnt offerings of rams, &c.

‘ When ye come to appear before me ; who hath required this at your hands to tread my courts.’

‘ Bring no more vain oblations, &c.

‘ Your new moons, and your appointed feasts, my soul hateth ; they are trouble to me ; I am weary to bear them.’

‘ What a similitude between the poet and the prophet !’

If such similitudes are sufficient to authorize making comparisons, there are few authors but may be compared with each other.

We are not desirous of finding fault, but we cannot help objecting to what we do not approve. When Mr. Preston is treating of the morality inculcated in the Iliad, ‘ we gather also, says he, from this excellent poem that people are oft involved in the vices and punishments of their princes. A wicked king is not only a plague in himself to his subjects, but, in his sins he calls down judgments upon them.’ Mr. Preston then digresses from his subject, to prove how just it is that children should suffer for the faults of their parents. We cannot see the reason why he should take so much pains to instil this doctrine into the mind of his young pupil, to whom it might be a very dispiriting consideration. Yet as he had authority for it from the Scriptures, she probably assented to the truth of it without hesitation.

Amongst the authors which Mr. Preston chose his pupil should be acquainted with, we find Dr. Swift, all whose works he did not send her, for obvious reasons, but such only as seemed to him most proper for her perusal ; with these he always wrote explanatory remarks, and in one of his letters he sent her reflections on Swift’s way of writing, without confining himself to particulars. We shall transcribe this for the information of our fair readers, many of whom, we presume, are not well acquainted with that author.

‘ Although Swift was a very nice judge of mankind (I mean here to include both sexes) and consequently found many things to censure and might possibly on that account have too great a contempt for the generality of the world, yet we must not thence conclude that he was either a man-hater or a woman-hater ; he wanted only to correct vices, and though he launched into personal satire against many particular men (who I believe deserved it at his hands) yet I do not remember that he has been guilty of the same against the fair sex.

‘ In



‘ In the next place it may be observed, that he has perhaps painted his characters *larger than the life*, as the painters phrase it; but this is often necessary to make the deeper impression, as figures larger than the life must be adopted sometimes in painting and statuary for the very same purpose, especially when placed at a great distance, but whoever reads his works attentively, will find that his characters, though sometimes too strong, are nevertheless perfectly natural.

‘ His satire or censure of your sex has various sources. It is sometimes drawn from faults incident to the sex in general; that is to say, faults, or rather weaknesses, which women are more subject to than men, and which may be said to arise from the sex itself; for example, fear, whims, and idle fancies; these, you see, he wishes to eradicate from their minds.

‘ At other times his satire arises from faults, to which your mode of education exposes you; namely, affectation, dissimulation, tittle-tattle, amusing yourselves with trifles of dress, colours, shapes, &c. for which indeed you are not to be blamed yourselves, but the persons are who have had the care of your youth.’

‘ Some faultinesses which he arraigns are those that attend certain times and places; as fashions, and I take the modern lady to be of this sort. Others are what this or that particular woman runs into, which arise out of affectation or vanity, and wear at the same time the semblance of virtue. Such is the character of Artimesia.’

Amongst Mr. Preston’s remarks on the *Odyssey*, he asks what reason can be assigned why Ulysses did not stop his ears with wax, as well as the rest, when he passed by the Syrens? In answer to this, we think it by no means improper in Ulysses to be desirous of hearing a song the melody of which was reported to be so enchanting, especially as he caused himself to be bound to the mast, and ordered his companions not to unbind him, however he might command the contrary, till they were at a distance from the Syrens, distrustful of his own resolution to withstand their enchanting invitation. We do not insist on a secondary consideration, though of some weight, but which relates only to the poet, who, had he made Ulysses deaf, could not with propriety have introduced the Syren’s song, which Mr. Preston allows to be admirable.

One circumstance in Mr. Preston’s conduct is very laudable, who, in recommending books to his pupil, takes care not to disgust by leading her into dry, serious subjects, but allows her to find entertainment, at the same time that she gets instruction; the greatest part of her reading being poetry, plays,

plays, and the like. Perhaps an opposite conduct would not have answered his purpose; for we find that of the Bible he mentions only those books to her which are somewhat a-kin to poetry; and yet these, if we may guess from his repeated recommendation, as proper subjects for their correspondence, the young lady had little inclination to become acquainted with.

These letters are undoubtedly published with the most laudable intention; and the perusal of them cannot fail of being serviceable to young readers.

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VI. *A Vindication of the Protestant Dissenting Ministers, with Regard to their late Application to Parliament.* By Andrew Kippis, D. D. 8vo. 1s. 6d. Robinson.

DR. Kippis introduces this *Vindication of the Dissenting Ministers* with remarks on the question concerning the right, expediency, and utility of requiring an assent or subscription to human articles of religion. He takes notice of the objections which may be made against subscription to these tests of orthodoxy in general, and to the Thirty-nine Articles in particular. He mentions some of the reasons which concurred to prevent the success of the [petitioning] clergy; and observes, that these reasons did not affect the Protestant Dissenters.—One of the reasons assigned is as follows:

‘It is the opinion of political men, that the civil magistrate has a right of prescribing what he pleases, with regard to the form of religion embraced and countenanced by him; that those who will not comply with the terms, on which ecclesiastical preferments are proposed, have no claim to them; and that such persons should either reasonably perform the duty assigned them, or give up all title to the reward.’—He adds: ‘We saw *with pleasure*, that the reasons alledged for the continuance of subscription were applicable *only* to those who are members, and receive the emoluments of a national established church. We saw, *with pleasure*, that none of these reasons militated against the liberty which may be claimed, and ought to be granted, under a toleration.’

With submission to Dr. Kippis, the pleasure of the Dissenters, on this occasion, was ill-grounded. The reason above cited militates against those, who claim the privilege of toleration, as strongly as it does against those, who claim the emoluments of the church. For political men may say, that the civil magistrate has a right of prescribing what he pleases, as the condition upon which he tolerates any sect of religion in the state.

—Will



—Will Dr. Kippis reply, that the magistrate has no right to prescribe to those upon whom he confers ecclesiastical preferments? or that, whatever right he may have to prescribe to churchmen, he has no right to prescribe to Dissenters? That the latter derive no advantage from the state, and are entitled to that liberty which is denied to the former?

The Dissenters, we apprehend, cannot with any degree of modesty or gratitude alledge, that they receive no benefit from the state, in which they are incorporated. Why then do they contend for an exemption from those engagements on their part, which the Act of Toleration requires?

Dr. Kippis tells us, there is a liberty which *'may be claimed and ought to be granted, under a toleration.'* That is to say: Gentlemen of the legislature, we will be admitted into the state, we will take the benefit of your protection, we will propagate our own religious dogmas, and prescribe our own terms of admission. If you pretend to dictate to us, we will convince you, that you arrogate an authority, which you have no right to assume. You may be assured, that the liberty we demand *may be claimed, and ought to be granted.*—The Dissenters then no longer consider an enlargement of the Toleration Act, as a favour, but as a matter of right. *'The conduct of the state, and of the public, says this writer, for more than fifty years, hath already determined, that they have such a right.'*

He now proceeds to state the case of the Dissenting Ministers and Schoolmasters; and recites the penalties to which they are exposed by the Toleration Act.

*'By this act, as he observes, Protestant Dissenting Ministers are exempted from the penal laws made against nonconformity, only on condition of their taking the oaths of allegiance and supremacy, making and subscribing the declaration against Popery, and subscribing also the Articles of the church of England, except the thirty-fourth, thirty-fifth, and thirty-sixth, and part of the twentieth Article. Antipædobaptists are farther excused from subscribing that part of the twenty-seventh Article which relates to infant-baptism.'*

*'All Protestant Dissenting Ministers, therefore, who cannot subscribe the doctrinal Articles of the church of England, are thereby excluded from the benefit of the Act of Toleration, and exposed to the penalties of all the laws before in force against nonconforming ministers. "They are not to come or be, unless in passing upon the road, within five miles of any city, or town corporate, or borough that sends burgesses to parliament; or within five miles of any parish, town, or place where they have taken upon them to preach; upon forfeiture,*

seizure, for every such offence, of the sum of forty pounds; one third to the king, another third to the poor of the parish, and another to him that shall sue for it;” and if such person keep a school, he shall forfeit, likewise, for every such offence, “forty pounds; and any two justices of the peace may, upon oath made of any of these offences, commit such offender for six months, without bail or main-prize.” They are also liable, on conviction upon oath of two witnesses, before one or more justices of the peace, of having preached; for the first offence, to a penalty of twenty pounds; and for every such offence afterwards, to a penalty of forty pounds. And by another act, for every such offence they are liable to suffer three months imprisonment in the common jail, without bail or main prize. And every time they administer the Lord’s supper, they are liable to a penalty of one hundred pounds; one moiety to go to the king, another moiety to be divided between the poor of the parish, and such person or persons as shall sue for the same by action of debt, bill, plaint, or information, in any court of record, wherein no essoin, protection, or wager of law shall be allowed.

Having thus represented the situation of the Dissenting Ministers and Schoolmasters, our author remarks, ‘that every ingenuous and liberal man must start back with horror at the recital of these penalties.’

They are, we confess, uncommonly severe, and such as, we hope, will never be carried into execution. It may then be asked, how came such horrible statutes to be enacted? To which we can only answer, that statutes of this kind were no more than might naturally be expected in the reign of Charles the Second. In the latter part of his father’s life, and in the days of Oliver, fanaticism lighted up those flames, which consumed the church and state. This epidemic scourge ravaged the three kingdoms. England especially swarmed with sects, infatuated with their reveries, and determined to keep no measures in support of their ridiculous errors. By the Restoration, the nation escaped from the malignant influence of fanaticism, the tyranny, insolence, and oppression of the sectaries. The rigor of the parliament at this juncture was far from being inexcusable. Men of the greatest wisdom, moderation, and prudence looked back with horror on the calamities, from which they were rescued; and thought no guard could be too secure against those, whose factious genius had occasioned all the disturbances of the kingdom. Hence proceeded these rigorous statutes. Dissenters, however, are exempted from all prosecution, by the Act of Toleration, provided they comply with the conditions therein prescribed.

These



These conditions were not disagreeable to the Dissenters in 1689, when the Toleration Act was passed. It was not doubted, but that persons who embraced certain doctrines, called heretical, were by no means fit to be tolerated. They did not question the right of the civil magistrate to impose subscription to human tests of faith and orthodoxy; they were Calvinists, or nearly Calvinists, and had scarce any difficulties with regard to the doctrinal articles; but could cheerfully subscribe them, as containing their own real opinions. But since that period, we are told, a great, a just, and important revolution has taken place in the sentiments of Protestant Dissenters upon these subjects. For besides the particular objections which they have to many of the doctrines delivered in the Thirty nine Articles, and to the rites and forms of the national worship, they dissent, it seems, chiefly, 'because they deny the right of any body of men, whether civil or ecclesiastical, to impose human tests, creeds, or articles; and because they think it their duty, not to submit to any such authority, but to protest against it as a violation of their essential liberty to judge and act for ourselves in matters of religion.'

If this is the case, if Dissenters deny the right of any body of men, whether civil or ecclesiastical to impose human tests, creeds, or articles, they may likewise, upon the same principles, refuse to take the oath of supremacy, or to repeat and subscribe the declaration made 30 Car. II. c. 1. against transubstantiation, invocation of saints, and the sacrament of the mass. They may contend, that these things are matters of religion. They may protest against them, as encroachments on their essential liberty to judge and act for themselves.

'But, says our author, tho' it be a known fact, that many of the Dissenting clergy have not submitted, and cannot submit to the subscription required of them by law, they have been allowed to go on quietly in their religious employments; and the experience of half a century hath proved, that the lenity shewn to them hath been of no prejudice to the community.'

Here the politician may reply: You conduct yourselves with great propriety, while you are under the influence of penal laws. But it will by no means follow, that you would act in the same unexceptionable manner, if those laws were abolished. Liberty has been often converted into licentiousness; and those very men who have lived modestly, when they had little power, have often proved the most savage of all tyrants, when they thought nothing able to resist their rage. The character which Suetonius gives of Caligula has been often exemplified. *Tanti in arum, et qui juxta erant, obsequij, ut non*  
imme-

*immeritò sit dictum: ' nec servum meliorem ullum, nec deterio-  
 dominum fuisse.'* The want of restraint made him a monster,  
 who might have continued to be a man.—Though we have  
 the highest respect for the Dissenters of the present age, and  
 can depend on the reasonableness of their principles, the so-  
 briety of their preaching, and the meekness of their demean-  
 our; yet who could be answerable for the same good sense and  
 good conduct in Dissenters of every denomination, were they  
 freed from all subscriptions, and left to teach and preach what-  
 ever their own imaginations might suggest? We say, their own  
*imaginations*: for among all the sectaries and heretics, which  
 have appeared in the Christian church, there are none who  
 have not urged the Scriptures in defence of their own fantas-  
 tical opinions.

Our author proceeds to recite the pleasing and favourable  
 circumstances, which attended their late application to par-  
 liament for an enlargement of the Toleration-Act.

After recounting the names of the speakers in favour of the  
 bill, he adds: ' On the one side were truth, reason, eloquence,  
 justice, and religion; on the other—*PUDET HAEC OPPROBRIA—  
 DICI POTUISSE*—most of the temporal peers, and *ALL THE  
 BISHOPS.*—' That is, all the bishops who were present in the  
 house of peers, or who ordered their proxies to be given in  
 opposition to the bill.'

It is something extraordinary, that there should be no truth,  
 reason, eloquence, justice, or religion, on the side of a large  
 majority in the house of peers. And some people may think,  
 that this is a stroke of great vanity, or spiritual pride. But  
 for our part we can make allowances for these little fallies  
 of self-complacency, upon the principle of father Garassé,  
 who says, " Dieu, qui est juste, donne de la satisfaction aux  
 grenouilles de leur chant."

Dr. Kippis, when he mentions the advocates for the bill in  
 the house of commons, speaks of them in these terms: ' I  
 proceed not to particular names, because I am incapable of  
 doing justice to their characters and merit; but they are such  
 as will carry down the history of our application with honour  
 even to the remotest posterity.'

How partial are mankind to their own opinion, and their  
 own party! How ready to abuse their adversaries, and *FLAT-  
 TER* their friends! The former, in their estimation, are knaves  
 or blockheads; the latter, men of reason, eloquence, justice,  
 and religion.—But, perhaps, our author would not be so la-  
 vish of his encomiums on this occasion, if he knew how many  
 members of a certain respectable body are ' political men;'  
 and, in cases of a popular nature, have not so much respect to  
 what



what he may call truth, reason, and religion, as to—an approaching election. Who knows how far the influence of this consideration, in the present case, might extend? The Doctor himself declares, 'that such members of parliament as refused their assistance to the bill ought not to be encouraged by Dissenters at any future election.' Shrewd politicians, we make no doubt, had some presentations of this nature, some reasons to imagine, that the Dissenters would remember the *children of Edom*, and, at a proper time, requite them in proportion to their services.

The author now proceeds, in answer to a pamphlet lately published, to vindicate the Dissenting Ministers with respect to the *matter*, the *manner*, and the *time* of their late application.

Under the first head, among other matters, we have a defence of the following declaration, proposed to the legislature, in the room of the subscription heretofore required. "We declare, as in the presence of Almighty God, that we believe that the Holy Scriptures of the Old and New Testament contain a revelation of the mind and will of God; and that we receive them as the rule of our faith and practice."

It has been asserted, he says, that this declaration may be made by a Deist, a Mohammedan, or a Papist. This assertion, with respect to the two former, we will allow, is groundless and absurd. But, at the same time, we cannot but observe, first, that many doctrines pernicious to christianity, morality, and civil society, have been introduced in the Christian church by those who have received the Scriptures as the rule of their faith and practice; secondly, that men who maintain *some* of the *most mischievous* tenets of popery may make this declaration; and thirdly, that if the English presbyterians of this age, 'disclaim all jurisdiction in *spiritual concerns*,' which this writer asserts they do, we have reason to apprehend that hereafter, 'when the eyes of Dissenting Ministers shall be more fully opened,' they will demand a farther extension of the Toleration Act, and say: Our forefathers 'were glad to accept of liberty of conscience on such terms as could be obtained.' But since the year 1772, 'a great, a just, and important revolution, hath taken place in the sentiments of the Protestant Dissenters, upon these subjects.'—'We consider the declaration as needless, with regard to Dissenting Ministers, and are fully persuaded, that they have a *just and unexceptionable claim* to be tolerated without it.'—'Supposing a person should happen to embrace what are deemed the particular and distinguishing tenets of Arminius, Arius, Socinus, what hath all this to do with the welfare of the state?' We are 'peaceable subjects,' and that is sufficient. 'The business of the magistrate, as  
6 hath

hath unanswerably been shewn by Mr. Locke, is to take care of the temporal, and not of the eternal interests of mankind. With respect to religious concerns, the civil power *ought* to go no farther, in the way of restraint and punishment, at least, than to prevent different sects from injuring each other, and to take care that they do not, on any pretence, disturb the public tranquillity. If they hold any sentiments that may be supposed to be highly erroneous, or even dangerous to their salvation, that is a matter of which the Supreme Being alone hath a right to take cognizance.'—

By arguments of this nature, sectaries of all sorts might demand an exemption from *every* subscription, *every* declaration of their sentiments, in matters of religion. And if so, we do not see why the doctrines of Spinoza, Vanini, or Moham-med, might not be publicly taught in the meetings of London.—

From this view of things, the necessity of having some declaration, some subscription, with respect to religious principles, is very evident. Whereas, according to the plea of the Dissenters, all 'these bands are useless.'

In opposition to the bill, it has been said, that the present laws are a restraint on the passions of the Dissenters. This objection our author refutes with indignation in the following paragraph.

'Let us be permitted to say that this is a mistake. The persisting to threaten, though there be no intention to strike, may irritate, but will not silence a liberal mind. I am persuaded that several of my brethren will deliver their sentiments the more freely in consequence of the *obstinate* refusal which hath been given to their just and reasonable request; whereas otherwise they might have been induced to hold their peace by the dictates of gratitude, and the obligations of civility and good manners. The lenity of the governors of the church might have soothed us to repose; but we will not be **AWE-STRUCK** by their severity. If the clergy imagine that they can affright us from an open exhibition of our opinions on every subject of religion, and on every question, in which the rights of conscience are concerned, by the vain terrors of penal laws, let them be assured, that they are totally unacquainted with our characters. If the prayer of our case had been complied with, the author of the present tract, who hath been led, by inclination and duty, to the study of critical and historical learning, would probably never have engaged in any doctrinal controversy, or in any disputes with the national establishment. But he now esteems himself bound, by the most sacred ties, to appear in the injured cause of humanity and religious liberty; and hopes that he shall always be ready to



embrace every proper occasion of standing up for what he apprehends to be the interests of truth, Christianity, and mankind.

Upon a review of this flaming paragraph we cannot forbear observing, that the governors of the church appear to have been very deficient in point of prudence and policy. Careless men! They never considered, that their conduct would be scrutinized by an author 'who has been led by inclination and duty to the study of critical and historical learning,' an author 'who esteems himself bound by the most sacred ties to appear in the injured cause of humanity and religious liberty.' Had they acted wisely, they would have 'soothed' this formidable adversary 'to repose.' If they had not concurred in support of the bill for an enlargement of the Toleration Act, they might, at least, have employed their interest for an enlargement of the *REGIUM DONUM* \*. A sagacious old lady, who had to deal with one, who would not be *AWE-STRUCK*, had recourse to the more prudent method of *SOOTHING*; by which she happily succeeded. We shall submit the old woman's expedient to the contemplation of the bishops:

\* Cerberus hæc ingens latratu regna trifu-  
 Personat, adverso recubans immanis in antro.  
 Cui vates, HORRERE videns jam colla colabris,  
 Melle soporatum, et medicatis frugibus offam  
 Objicit: ille fame rabidâ tria guttura pandens,  
 Corripit objectam, atque immania terga resolvit  
 Fusus humi, totoque ingens extenditur antro.

\* The following letter appeared in the St. James's Chronicle, Aug. 15. and may, in some measure, account for the favourable reception of the Dissenter's bill in the house of commons; though the particular report, to which it alludes, may be groundless.

\* To the Printer of the St. James's Chronicle.

SIR,

Aug. 1.

\* A report is strongly propagated, that a considerable person interests himself greatly in favour of the Dissenters. Political or interested views, however, it is supposed are at the bottom of this. The Dissenting clergy have but slender emoluments: though their influence and connections may be very considerable, many of the laity being capital people in trade, and a great number of them substantial freeholders; to say nothing of the acquaintance they cultivate, and the influence they have among people of the other persuasion. An augmentation of the *Regium Donum*, or some provision for the inferior clergy of that denomination, which would be but a mere trifle to ~~g~~ it, it is supposed might be attended with important consequences.

Dr. Kippis having vindicated the Dissenting Ministers, with respect to the matter, goes on to defend them with regard to the manner and the time of their application to parliament.

Towards the conclusion he says: 'With regard to the Dissenting interest in particular, which they [the Dissenters] believe to be the *interest of scriptural Christianity*, it hath, perhaps, been more promoted by the denial, than would have been by the grant of their petition. Perhaps it has fared no worse with Christianity, that she has always had *the secular arm against her, as it is this day*; and that she has never yet been, I say not established, but even legally tolerated in any country of Christendom.'

From some passages in this last quotation, a reader unacquainted with the truth of the case, might imagine, that the church of England is an association of Deists or Pagans, risen up in arms against *Christianity*; and that this divine religion is countenanced and protected by the Dissenters *only*. On this occasion we cannot forbear reflecting on the following words of Terence:

"Est genus hominum, qui esse PRIMOS se omnium rerum volunt,  
Nec sunt."

We must, however, do this writer the justice to allow, that he is an able defender of the Dissenting Ministers, and of what he apprehends to be the cause of humanity and religious liberty. If some of our strictures in this article may be thought too severe, let it be remembered that Dr. Kippis has thrown out several menaces, and OPPROBRIOUS reflections, against the friends of the established church.

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VII. *The Tour of Holland, Dutch Brabant, the Austrian Netherlands, and Part of France; in which is included a Description of Paris, and its Environs.* 12mo. 3s. Kearsley.

THE occupation of writing travels is now become so fashionable, that within these very few years we have made the grand tour, at least half a dozen times, with different gentlemen, in our closets. The public are undoubtedly much obliged to those industrious itinerants, who seem to travel chiefly for the sake of communicating information; but we are now so well furnished with works of this kind, that the publication of any more of them, for some time, will, probably, become an unprofitable trade. For our own part, however, we have no objection to these productions; for the ingenious gentle-



gentlemen endeavour always to entertain us with something new; and if unfortunately they miss of their purpose, the effect is, that we are the sooner lulled to sleep, as often happens after the fatigue of a long journey.

The account of the Tour now before us is written in the form of letters, and is generally pretty entertaining; we shall select the last of them for the amusement of our readers.

Dear Sir,

Calais, 18th Sept.

I have hitherto troubled you with descriptions of towns and palaces, which every sixpenny pamphlet on the subject, would probably have given you a juster idea of; as you paid me the compliment to think otherwise, I submitted; but you request at present a much more arduous task; long usage and much observation are requisite, to speak with tolerable precision on the manners and customs of a people. Though I have been twice in France, yet my residence here has been so short that I could scarce learn the language, you therefore must expect no observations from me, but such as were so striking, that even inattention could not fail to remark.—I believe the climate of France to be the most healthy, the soil the most fruitful, and the face of the country the most pleasing in the universe; and I hope, for the honour of human nature, that its inhabitants are the vainest and most illiterate. Can you believe that this all-sufficient people, who look on the rest of Europe with contempt, are in most of the mechanic arts at least a century behind the *savage* English as they affect to term us. In their tapestry, looking-glasses, and coach-varnish, they are confessedly our superiors; but their carriages are more clumsy than our dung-carts; their inns inferior to an English alehouse; their floors, both above and below, of brick or a kind of plaister, without carpets; their joists unceiled, the windows without pullies, drawn up to a certain height, where they catch a hook, which prevents their falling; the tables consist of three or four planks, nailed together, and the houses are totally destitute of every kind of elegance, I had almost said convenience; I do not mean to include the houses of the opulent great, as money will purchase the elegant superfluities of every country. But in this situation you will find the inns and the houses of the gentry and tradesmen. Their gardens are most uniformly dull, but in these they condescend to follow those standards of taste the Dutch. Sandy walks at parallel lines between yew hedges, parterres tortured into form and surrounded with the lively box, and trees planted at equal distances, will give you a just idea of a French garden; I ought to have added, that they blend the utile dulci; for I remember the parterres in the gardens of the bishop and intendant of Anjou were prettily diversified with garlick, onions, and other useful vegetables. They are such slaves to fashion, that they have eight different seasons in the year for dress; which they carry to such excess of folly, that they descend even to the minutiae of a ruffle; and a man's character would be ruined, were not the lace of his ruffles adapted to the season of the year.

Their conversation consists in compliments and observations on the weather, no flattery is too gross for them either to offer or receive; they will talk for ever, but never pay the least attention to what you say. The barber and the looking-glass employ their whole

whole time within doors, and walking in a sandy mall is all their entertainment without; one of these things, the moment it enters the room, pays its respects to the glass, and views the pretty fellow with wonderful satisfaction. His hat, if a thing of six inches in circumference deserves the name, is always carried in his hand, but in this the French are humble imitators of their tutelary Saint Denis, who has refined upon politeness by carrying, instead of a hat, his head in his hand, at least he is thus portrayed in all the statues I have seen of him.

Nothing is more common than to see gentlemen ornamented with ear-rings, while their shirts are sucking, and their heads a dunghill.

In some instances they are as neat, as filthy in others. At table you have a clean napkin and clean plates, but your knife is never changed nor wiped. A common bourgeois will not drink out of the same cup with you, though a nobleman will spit over your room with the greatest unconcern.

I have seen a lady, through excess of delicacy, hide her mouth while she used a tooth-pick, and to preserve the character entire, she has the next moment scratched her head with the sharp pointed knife she was eating with.

Ladies of fashion alone have the privilege of making themselves horrible, which they most effectually do, by applying a large patch of rouge or vermillion under each eye; the shape and colour at the discretion of the wearer. The only pretty women I have seen are among the trading people, who are not allowed to disfigure themselves, neither are they obliged to be in the sun, which makes the peasants an antidote to the loosest libertine; I ought to tell you, that all ranks of women, to convince you that they have neither feeling nor common sense, never wear a hat, it may be extraordinary, but not less true, for a hat they never wear: they seem as regardless of their heels as their heads, for slippers without quarters, are the general wear; notwithstanding which, it is amazing how well they dance, and how firm they walk. I do not include the peasants; they, poor devils, have no stockings, and wear large wooden shoes, lined sometimes with a piece of sheepskin to prevent galling the instep, but that is a piece of luxury you seldom meet with.

In every branch of agriculture the farmers are incredibly deficient; but can it be wondered at, when you consider, that there are no inducements for improvements. The nobility and clergy are exempted from the land-tax, a heavy assessment, which consequently must fall on the occupier. The gabel on salt is likewise extremely burthensome; for every family is obliged to buy annually in the proportion of two bushels and a half to ten persons, which if not consumed within the year must not be sold. Add to this, that the Seigneur or Lord, (for all lands are held by vassalage,) exacts *ad arbitrium* from his tenants. To what purpose then are improvements, when the king, or the lord, will reap all the fruit of the farmer's industry and labour? Hence arises that misery so conspicuous in every farm. I have often seen a half-starved cow and an ass ploughing in the same yoke; and I have heard it asserted as a fact, that a pig and an ass are sometimes ploughing together: but I can scarce believe, that two such opinionated animals could be induced to work together with any degree of society. In some of the provinces, the little farmers, who have no barns, and can afford to build none, are obliged to thrash out the grain in the field.



field where it grows, to their great loss in the best of weather; in a wet season, to their utter ruin. For want of money to purchase waggons, they are obliged to carry both their corn and their hay on the backs of their cattle; and it is with much ingenuity they will load a horse till you can see only his head and feet; at a distance he appears a moving haycock. These are the unavoidable consequences of poverty; some other instances seem the result of ignorance. For example, the cattle draw entirely with their horns; a board of two inches wide is fixed on their horns, and a cord is tied to each end, which is fastened to the cart: that is their method of drawing; a more uncouth method could not have been followed in the days of king Pepin.

They wash their linen in a river by dipping it into the running stream, then placing it on a block or stone, and beating it with a board like a battle-door. Such proofs of ignorance would surpass belief, did not the notoriety of them exact your credit. Even in Paris I have seen men hold a saw between their legs, and rub a stick of wood against it, till it was sawed asunder.

In the whole city of Paris there is not a flat stone to walk on, nor a post to guard you from the carriages, which are so numerous, and the streets so narrow, that the foot passengers are never out of danger.

The lamps hang in the center of the streets on cords which are fixed to the opposite houses: if the cord breaks, the lamp is destroyed as well as the unfortunate person who is passing under at the time.

To light a lamp is two mens business; the one lowers it, while the other lights it, which forms a temporary barrier across the streets, a method as awkward as inconvenient.

Two men likewise are required to shoe a poor little bidet; one smith holds the horse's hoof, while the other drives the nail.

The police of France so much admired by travellers is in many instances wonderfully deficient: the whole kingdom swarms with beggars, an evidence of poverty, as well as defect in the laws. This observation was confirmed at every inn I came to, by crowds of wretches, whose appearance spake their misery. I have often passed from the inn door to my chaise through a file of twenty or thirty of them; even the churches are infested with them, and I have seen many a devotee, in the midst of her devotions, interrupted by their importunity.

Duelling it is said is punished with death: true:—if two persons, (I will not say gentlemen, for every rascal wears a sword, and knows the use of it), fight in a house, or meet by appointment, the survivor must be hanged; for the king solemnly swears at his coronation not to pardon such offenders. But every duel is construed a rencontre; that is, the parties meet as by accident, and then the murderer escapes unpunished, the dead being always in the wrong, the survivor pleading, that he killed his adversary in his own defence. The regiment of Carabineers, when quartered at Angers, in the space of four years, gave upwards of a hundred instances of what I have advanced; the civil magistrates were silent; their officers rather countenanced the practice. Add to this, a custom truly diabolical, if a gentleman strikes another, his blood alone is not sufficient atonement; nothing but death can expiate the offence.

From an ill timed parsimony in the laws, murder frequently escapes justice; for the relations of the deceased must be at the

expence of apprehending and prosecuting the criminal. If a man of rank commits murder, his greatness will be his safeguard, and he may almost depend on pardon.

If you are robbed on the highway, you lose both your money and your life; but this seldom happens, as there is in every large town a *maréchaussée* established, which is a horse-patrol of six or eight persons, whose sole employ it is to patrol the roads, and protect the traveller. The roads are excellent, and untaxed with turnpikes; but these the poor peasants are obliged to make and to repair by the sweat of their brow, without even the prospect of advantage accruing to them from their labour.

Their religion seems calculated for the vulgar, and is rather to amuse than to amend. It consists of trumpery saints and tinsel-ornaments; in prayers estimated by their number, more than for the devotion with which they are offered. The Virgin Mary is adored with all the superstition of idolatry, while the Saviour of mankind is almost unnoticed, unless by being gibbeted in every public road, a profanation equally impious and absurd. The priests hurry over the service, which is in Latin lest it should be understood by the congregation, in the most slovenly manner; they are illiterate to a degree of contempt; the clergy are in general unacquainted with the Greek characters, and most who profess a knowledge of the Latin tongue, are strangers to the elegance of the language. Indeed I think illiterature seems to be the national misfortune; the infinite number of notaries in Paris will justify my observation.

When I was at Angers, there were in that city four thousand religious of both sexes, who had dedicated their lives to idleness under the different shapes of nuns, Mendicants, and Benedictines, and who were prohibited what the Deity has himself enjoined: "Increase and multiply." What immense numbers then must there be in the whole kingdom, who are restrained population, in which consists the great riches as well as power of a state. If the passions cannot be subdued, what scenes of iniquity must follow! The nuns drink a liquor called *volet*, which freezes the blood, and quells those desires which might otherwise intrude on female minds; but I fear they are often obliged to call in the ecclesiastical power to their aid, and find a pampered friar to be more efficacious than rivers of *volet*.

All ranks of people celebrate Sunday in merriment and dissipation, and it is the genteel day for routs and the play-house. Their festivals are out of number, which are commemorated by idleness and pageantry, making no difference between the feast of God's heart, or the commemoration of parson Berenger; and celebrating with equal magnificence the feast of the Virgin Mary and the whore of Orleans.

The good qualities of the French are confined in very narrow compass; they are lively, temperate, sober, and good-humoured; but in general are strangers to the manly virtues: though I know two or three individuals, who are not only an honour to their own country, but an ornament to human nature.

An Appendix is added to these Letters, mentioning the value of the Dutch, Flemish, and French coins, with the manner and expence of travelling from London to the different stages in the Tour.



VIII. *A Concise History of Anatomy, from the earliest Ages of Antiquity. To which are annexed, a few Thoughts on the Uses of Anatomy, and Rules for giving a Course of Anatomical Lectures.*  
By W. Northcote, Surgeon. 8vo. 5s. Evans.

THE slow advancement of anatomical knowledge affords one of the most striking instances that are to be found of the imbecility of human investigation. For though anatomy, of all the sciences, is, perhaps, the most useful to mankind; though it depends entirely on ocular observation, and became the subject of enquiry in the earliest ages of the world, it is only within these two last centuries that it has attained any considerable degree of improvement. At what precise time it began to be cultivated for the purposes of the medical art, we do not know; but as anciently the bodies of brutes only were dissected, the science could not be originally instituted for that important end. To elucidate this subject, we shall present our readers with Mr. Northcote's account of the first rudiments of anatomy, as being founded on probable conjecture.

' The knowledge of the structure of animal bodies, was probably acquired by,

1. The religious ceremony of sacrificing animals to the Deity, which we learn from sacred authors as well as profane, was near as old as any account we have of the world; in which, as it was impious to offer such animals as by the customs and laws of the several nations were prohibited, so of those creatures that were sacrificed, some parts were esteemed unclean and unhallowed; others were laid aside for the particular use of the sacrifice or priest, which necessarily obliged all those concerned in this piece of religion, to be acquainted with the distinguishing characters of those several parts.

2. The butcher trade, and killing of animals for food for men, which was some longer of being introduced into the world than sacrifices; nay, it is presumed it must have been ventured on by the savoury smell of the meat used for sacrifice, or of the agreeable taste of flesh, prepared by fire used at those occasions, which some accident might make the sacrificers sensible of; but in preparing the parts of slaughtered animals, designed as food for mankind, the distinction of the colour, shape, connexion of their several parts, naturally occurred; besides which, it seems in all times, to have been a rule among nations, to separate some parts from the rest, which they reckoned unclean or disagreeable to eat, unhealthful, or not fit for nourishment.

3. The superstitious use, that came soon to be made of that part of religious worship, sacrificing, or the inspecting

narrowly the bowels of creatures offered, thereby to discover future events, or particularly to determine the success of any undertaking of the particular person or state in whose name the sacrifice was made, was very early among the Greeks, and was called *Σωλαγχοσκοπία*, and in Romulus's time the Romans had their extispicia from the Hetrurians.

4. Occasions offered very soon after the creation to view many of the internal, nay, more hid parts of man's body, after large wounds received in battles, combats, &c. or made by wild beasts or accidents; and as people under diseases, especially such as are obvious to the senses, naturally desire the assistance of their neighbours, friends or acquaintance, to relieve them out of their trouble, and some always bear the reputation of more skill than others, those would have most frequent opportunities of seeing the most internal parts, and therefore were become better anatomists than their neighbours.

5. The method of embalming bodies, which was of old standing among the eastern nations, since it seems to have been familiar before Joseph's days to the Egyptians, who must have had it as well as their other arts and sciences from the Chaldeans: this embalming of dead bodies, in order to preserve them from corruption, must, I say, have afforded great knowledge of the structure of the human body. First, they took out all the viscera, and filled up all the place with proper preservatives. These opportunities must have taught mankind a considerable part of animal anatomy, though yet there were none of such a philosophical turn, or desirous of excelling in the art of healing, to have dissected and viewed animals, with a design of informing themselves of their structure; which even can scarce be supposed, considering that strong bent which men have to knowledge, so that no danger, expence or labour can deter or prevent a great many from pursuing discoveries in nature, whereby they may satisfy that innate curiosity or *ἰαυμασία* of Plato, or gain a certain superiority over the common herd of mankind, by a greater share of knowledge: which bent of minds or inclinations seems by no means to be encreased in these latter ages; witness the long, dangerous, and expensive voyages, undertaken by Pythagoras, Hippocrates, Democrates, and other sages of old, in quest of learning: and therefore it is most probable that this science was perceived, though we have no account of animals being dissected purely on an anatomical or philosophical account, until a little before, or about Hippocrates' time. But be this as it will, we have many instances on record of a particular knowledge obtained in anatomy, by men of whom



whom it could not well be expected, unless that sort of knowledge had pretty universally prevailed.

• I shall mention two or three : The oldest is what Moses mentions of the Israelites shunning to eat the sinew or nerve of the thigh, after Jacob was maimed by a bruise on that part, in his conflict with the angel.

• Next, in Homer we have every where, in his descriptions of battles, accurate details of weapons, from some parts of the external surface, to wound the viscera, *e. g.* a spear is thrust through the right side of Phortelus under the bone to the bladder.

• Diomed strikes Æneas with a stone precisely upon the acetabulum coxendicis, broke it and the strong nerves near it, so that he must always have remained lame unless his mother goddess had undertaken the cure.

• Apizaons liver is wounded by Euripulus's spear, piercing under the præcordia.

• In Herodotus we read of a barbarous instance of Cambyfes, king of Persia, his skill in anatomy, to convince Praxaspes of the report of his being besotted with drink to be false, he aimed an arrow so exactly at Praxaspes his son, as to pierce the child's heart, which he before had engaged to do as a proof of his vigour and senses being entire.

By what we can learn from history, the first who attempted to render the anatomical art of any advantage, were Thales of Miletum, and Pythagoras, who adopted the study of it as a part of natural philosophy. Of all the ancients, however, Aristotle seems to have made the greatest progress in the science; but the improvement of Natural History, not of medicine, remained still the object of enquiry. The earliest step towards a proper cultivation of anatomy that we read of, was taken at Alexandria in Egypt, under the first Ptolemy, Soter, and Philadelphus, who in a school, which they founded for the purpose of teaching the sciences, gave particular encouragement to the study of anatomy, and were themselves often present at the dissection of human bodies.

In this History, Mr. Northcote generally mentions the most remarkable discoveries that were made in anatomy by the various professors of that art. He has traced the subject from its earliest origin to the time of Jean Palsyn, who, in 1729, published a book on osteology, and afterwards another treatise. The narration, though sometimes not void of inelegance of expression, is plain and perspicuous, and will afford satisfaction to those who are desirous of knowing the gradual improvements which have been made in the science of anatomy.

IX. *A Treatise on the Venereal Disease. In Three Parts. By*  
*N. D. Falck, Surgeon. 8vo. 7s. 6d. Law.*

**T**HIS book being intended as a complete treatise on the subject, the author has begun with an anatomical and physiological description of the genital parts of both sexes, which we must acknowledge he has delineated in an accurate and lively manner. He has indulged himself in a few digressions not absolutely necessary for the purpose of useful information; but they discover such an agreeable luxuriancy of fancy, chastised at the same time by the purest moral sentiments, that while they serve to relax the mind from its attention to the anatomical detail, they neither degenerate into insipid declamation, nor lascivious indecency.

The second part of this work commences with an account of the origin, formation, nature, infection, and progress of the venereal disease, in general. The author dissents from the commonly received opinion, that this disorder is of modern origin, and was first imported into Europe towards the end of the fifteenth century. For he asserts, that it is as old as the vice of promiscuous copulation. Besides endeavouring to support his opinion by the evidence of ancient history, he alleges, that we need not go out of London, to prove the disease at least more ancient than the importation of it from the West-Indies. He says, that in the records from the year 1375, and 1390, we find, that public brothels were tolerated, under due regulations, in Southwark; and that such wenches as had the *burning*, were to be separated from the rest, and forbid to lay with any man, whilst it was upon her. This disease, called the *burning*, he concludes, and, indeed, with much plausibility, to have been nothing else than the venereal infection. But the total silence of the ancient physicians in regard to that disorder, must still be considered as a strong presumption against the validity of all such conclusions.

The author treats with precision of the various symptoms of the venereal disorder, and the method of curing them. His practice is generally irreprehensible; but we cannot agree with him in opinion, that it is an error to bring a bubo to suppuration, and not always to discuss it, whilst such an effect is practicable. We know that such practice is recommended by the almost unanimous authority of the French writers; but from many instances that have fallen under our own observation, as well as from what we have been informed of by others, in respect to the discussing of bubos, we are clearly of opinion, that the expedient of bringing those inguinal tumors to suppuration,



puration, is by much the safest, and even the most expeditious method of cure.

In the third part of this work, previous to entering more particularly on the cure of the venereal disease, the author has presented us with a system of pathology, which, though foreign indeed to his subject, is rendered interesting, and abounds with just observations. We shall lay before our readers this author's method of curing the venereal disease in the first and second infection; by the former of which he means the virulent gonorrhœa, and by the latter a confirmed pox.

‘ The Cure of the Virulent Gonorrhœa.

‘ The first symptoms of a virulent gonorrhœa is an agreeable sensation in the genitals, gradually increasing into an irritating, sharp, disagreeable pain; attended with a puffy ichoristh discharge from the penis in men, and vagina in women; accompanied with a sharp scalding of urine; a fever; obstruction of perspiration; head-ach; universal lassitude, &c. according to the constitution and age of the person: which is most acute in the first time of the infection; as has been fully described under that title in the second part.

‘ The first indication must be to promote a gentle perspiration; to correct the acrimony in the urine; to lessen the spasmodic constriction in the urinary organs and the nervous system; and to protect the body from a general infection.

‘ Bleeding, might lessen the quantity of the fluids, and from that cause, a flaccidity of the solids for a little while; but as it would unavoidably cause an absorption into the emptied vessels of the virus from the external parts, it should be avoided as highly pernicious. Purging, might evacuate the contents of the bowels, and perhaps drain from the whole mass of blood; but as by its stimulus, it would increase the spasm in the system; retain the acrimony which ought to be expelled by perspiration, and urine; and cause a revulsion of the virus to the innermost parts of the body, it ought also to be rejected as pernicious, and a hindrance to the cure.

‘ To answer the above intention, together with correcting the acrimony, use the following powder:

‘ Antispasmodic Powder.

- Take purified nitre, two ounces;
- Cinnabar of antimony, two drachms;
- Calomel, one scruple.

Let the cinnabar and calomel be levigated upon a marble with a little water to an impalpable powder and dried, as before directed, and then with the nitre made into a powder, and divided into 24 equal parts.

Of these powders, one is to be taken every morning and night, or as occasion requires, made up in a little draught with balsamic syrup, &c. or otherwise in a convenient vehicle.

‘ This powder, by virtue of the nitre, promotes gentle perspiration and urine; by virtue of the cinnabar, it is antispasmodic; and gently relaxes the constriction of the solids; and by virtue of the calomel, corrects the acrimony in the blood.

‘ Besides the combination of calomel (or any other mercurial preparation) with nitre, has many advantages; being thereby readier

to be introduced universally in the whole system, and prevented from going to the salivary glands; whilst nitre at the same time gently promotes perspiration and urine, the only conveyance nature designed to expel the acrimony in the system, without violence. Hence this powder, is not only the most proper in the inflammatory symptoms, here proceeding from a venereal virus, but may with equal success, be used in every other inflammatory disease, where there is the least spasm and acrimony in the system, for reasons before mentioned.

Our next attention is to the seat of the gonorrhœa itself. This is generally within two inches up the urethra in men; but variously seated in the pudenda in women; as before fully explained, and where I have also shewn, that it is a commencing exulceration. As this is the case, it is but just that it should be treated with judgment as such; and an immediate application must doubtless be the most proper: and this consequently can be performed only by injection. But as injection has been condemned as injurious by medical writers, it may be requisite here, to enquire into the cause, why it has been deemed so.

One error is liable to bring on another; and where the foundation is bad, the whole superstructure must of course fall to the ground. Whilst the absurd notion prevailed that ulcerations should be treated with escharotics, corrosives, &c. &c. injections were accordingly made use of for this purpose of white vitriol; Roman vitriol; lime-water, &c. which could but by their stimulus vellicate the tender nervous coat of the urethra; consequently aggravate the ulceration, cause inflammation, and increase the evil with all the attending symptoms and maladies; and to this injudicious practice many patients have fallen a sacrifice. Others again, have supposed that the gonorrhœa should at all times have its seat in the prostate (a notion not quite out of fashion yet) and have concluded, that if the clap could but be stopt up at any rate, from running, it might soon be carried off by purging, bleeding, vomiting, &c. Full of these absurd notions, they have injected with a variety of compositions; as white troches, allum, and other styptics, added to stimulatory liquors, &c. I leave every man to judge, what might be expected from such treatment. Sometimes again calomel; sometimes æthiops mineral; sometimes sublimate, and sometimes a mucilage with crude mercury has been added; however not with an intention to correct the acrimony, but to attenuate the matter, to take away proud flesh, &c. and whilst those ingredients, in their nature pernicious, were predominant in the composition, and destroyed the good effects which that little of the proper and useful things might do. Such and many other injections were invented, but could serve, only besides their bad effects, to prejudice the weak minds against those which might for the future prove really beneficial; ignorantly supposing all injections to be alike: for mankind are too apt to fall into extremes; and led away by prejudice, either from mistaken notions, or being duped by cunning, to stray from reason, truth, and simplicity. When however an injection is properly adapted to correct and destroy the venereal virus, in the small ulcer whence the clap arises, common sense must dictate it to be an immediate remedy.

What I am here going to offer, has, by many years experience, proved successful even to my most sanguine expectations; and I sincerely confess, that the communicating this valuable and experienced method of curing the gonorrhœa with ease and safety, to  
quench



quench this destructive fire in its first kindling, and to prevent the ruin of many youths of both sexes; nay even of families, and the unborn innocents, who often share the punishment of parental guilt, has been one of my principal motives for publishing this treatise. It is not applause I covet, (though pleasing) but the innate satisfaction, of contributing to the welfare of my fellow creatures.

• *The Antacid Injection.*

• Take calomel, truly made, as much as you please; levigate it on a marble, with a little water, till it is as fine as possible it can be made; or that it readily will suspend in water; put it in a convenient vessel with plenty of water; stir it about; let it settle till the water is quite clear; then pour off the water, which throw away; dry the calomel gradually, and keep it for use. Of this prepared calomel take one scruple; common water one ounce; mix it in a vial.

• This is the injection, which is to be shaken, when made use of; and injected once, twice, or thrice a day, or as occasion requires, immediately after the patient has made water. A small matter will suffice, which by help of the præpuce should be kept in as long as possible, and let it go round the corona of the glans before it is let out. If the urethra is very tender, or the glans inflamed, as is frequently the case for the first time, or by young and fiery subjects, the pipe of the syringe may previously be rubb'd with a little mercurial ointment that it may the easier pass.

• By this injection the most malignant clap may in a very short time be radically cured; the carnosities removed, the acrimony totally destroyed, and the ulcers perfectly healed up. It is equally applicable to all the strumatic fistulas, exclusive from no part in the whole animal fabric. It assuages the most gangrenous inflammation, by correcting the acrimony; and relaxing the spasmodic constriction of the solids. It assuages the most putrid fætor and phagedænic acrimony, by its truly antiseptic and antacid quality; from the same virtue, it changes the corrosive ichor into a mild and well-digested pus; and as it is mild in its nature, and freed from the stimulating saline particles of the corrosive mercury, it acts gently, and becomes absorbed in the animal acrimony without any perceptible irritation in the system. Thus the whole operation is performed with ease and effect.

• *The Cure of the Second Infection.*

• Though the task is infinitely more difficult when the malady is introduced into the whole animal fabric, to eradicate the venereal virus from the system, than when it is local and confined to particular parts; yet I abhor the notion of all harsh and desperate means, though handed down from father to son; and I flatter myself that every sensible man, on reflection, must be of my way of thinking.

• When the body is emaciated, it is a wrong time to trouble the confused œconomy with additional torments; but enough of this at present; I have fully explained my sentiments on that head in the foregoing. I will therefore proceed to the salutary method itself.

• The principal object, is to correct the acrimony; or the virus which is ingrafted in the stamina and fluids of the whole composition; this must be done gradually: for though the principal bulk of the sanguineous mass may soon be impregnated with mercury, yet

yet such an impregnation contributes the least to the cure; it is the circulation of the most minute stamina in the solids, of the nerves, the tendons, and the very substance of the bones themselves that want the most assistance; and how to come at these most minute parts is the thing in question.

\* All that hitherto has been delivered to us concerning the circulation of the blood, though ever so just, is merely trifling, in regard to the material knowledge we stand in need of; it is not the rotation of the blood through the ventricles of the heart, the veins and arteries, glands, lymphatics, &c. &c. but it is the circulation through the very stamina of the fibres, of which the heart, the arteries, veins, lymphatics, glands, tendons, nerves, and the bones themselves are composed, that needs the greatest enquiry. Admit that salivation would be the most expedient method to eradicate the virus, (the contrary of which I think I have demonstrated) quere then, what time would be requisite? Four, five, or six weeks are generally the stipulated time; but circulate the humours thro' these parts, or in other words, are those parts renewed in substance in that time? I believe no physical man of any penetration can think they are. But to make this matter more plain: let us just stop a little, and view the progress of the exostoses, hyperstoses, spina ventosa, &c. and the slowness of their progress will plainly convince us, that their cure must have more time to be performed in, than the stipulated time for salivation. The discovery of the madder's tinging the bone might, I think, if properly pursued, give us many valuable lessons in regard to the circulation of the blood through the most solid parts, which would be no small acquisition to physic. All that I would here endeavour to demonstrate, is, that in proportion to the solidity of the parts of the body affected, the more time it will require to eradicate the virus in those stamina.

\* This being premised, I shall here give a medicine, by the use of which, the most inveterate lues venerea, if at all curable, may be eradicated from the very stamina of the whole animal composition, as being the best adapted to penetrate into the remotest and most imperceptible circulation; for the particles of the mercury being so minutely divided, are capable to be introduced in so very small quantities, as not to affect particular congestions, or to become obnoxious to the system, whereby its universal effects might otherwise be obstructed.

#### \* Antacid Tincture.

\* Take dulcified spirit of nitre, eight ounces; Canadian balsam, one ounce; gum of guaicum, one ounce; oil of sassafras, two drachms; corrosive sublimate, one scruple.

Dissolve the sublimate mercury in half the quantity of the sweet spirits of nitre; in the other half dissolve the Canadian balsam and guaicum; and when both have settled and become clear, pour them off by inclination, and add them together; then mix the oil of sassafras, which, if it is pure, will immediately incorporate.

\* Of this tincture, let the patient take morning and night, from ten drops, upwards to twenty, in a glass of wine or water; and let them be continued for as long a time as is requisite, for the cure; in whatever degree the malady may be, either cutaneous, glandular, diseases of the bones, &c. arthritic pains, all the symptoms described in the dry pox, and the confirmed lues itself: to this I will add, in every malady that may proceed from acrimony; whether from venereal or any other chronic distemper.

• If



If there is an inflammation in the system, the antispasmodic powders may be used as occasion requires; but if there is a leucophlegmatic debility in the fibres, the analeptic tincture may be administered. If there is an obstinate obstruction of perspiration, with obdurate tumefactions, an emetic in such a case proves a beneficial deobstruent; and if the habit is robust or otherwise sluggish, so that evacuations are required, the cathartic pills may prove of the greatest advantage.

The author of this work evidently possesses a commendable spirit of enquiry; but the arguments he produces in support of his own opinions, are frequently more plausible than solid; and led astray by false analogy, we find him sometimes pursuing the shadow, instead of the substance, of truth. He has infused into this volume, however, a copious fund of reflexion on various medical subjects, which, by the declamatory style of the work will, we doubt not, prove agreeable to readers who are not of the profession. Whether it is to be imputed entirely to errors of the press, or that the author is a foreigner, we know not, but we meet with many inaccuracies in point of orthography. At the end of the volume there are a few excellent plates, exhibiting the representation of the genital parts of both sexes.

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**X. Considerations on Money, Bullion, and foreign Exchanges; being an Enquiry into the present State of the British Coinage; particularly with Regard to the Scarcity of Silver Money. 8vo. 2s. Davis.**

**I**N the course of this performance the author has considered the various opinions of some of the most eminent writers upon the British coinage, but chiefly confines himself to the works of Locke, Lowndes, and Harris, who have treated very copiously upon foreign exchanges, reducing the value of our silver and gold coin, so as to make it correspond with the value when considered as bullion, with several other interesting particulars relating to money affairs, &c.

It was proposed by Lowndes, who was then secretary to the treasury, to increase the current value of our money, in order to make it correspond with the price of bullion for the time being: this was strongly opposed by Mr. Locke, who endeavoured to shew that the standard of money should not be altered on any pretence whatsoever, and his arguments had sufficient force to prevent Mr. Lowndes's plan being carried into execution. Not many years since, Mr. Harris, who had long been an officer of the mint, published, *An Essay upon Money and Coins*, in which he confirmed the opinion of Mr. Locke.

Our author, in order to convey a general idea of the nature and state of the British coinage, exhibits a table, shewing the money coined at the mint, from the reign of queen Elizabeth to the present time; and from whence he deduces these observations. 'If our current money be defective in weight, or in fineness, so as to be in any considerable degree of less value as bullion, when melted down, than it passes for as money, the nation is, in many respects, injured; because that which is the standard of property, is short of measure; but on the other hand, if the standard coin is in any considerable degree of more value as bullion than as coin, no laws, however severe, can prevent its being melted down and exported, in preference to bullion; consequently, in time, there must become a great scarcity, which is the case at present with regard to the coin of this nation, especially of our silver coin of full weight.'

The present standard of our gold coin is, according to the writer of this pamphlet, 22 carrats of fine gold, and 2 carrats of alloy. (that is, supposing a pound troy divided into 12 equal parts, then 11 of fine gold, and one of alloy, make the pound weight) to this our author adds, 'remedy the sixth part of a carrat,' by which we suppose he means, to reduce it to the current price of bullion. For the standard of silver coin it is 11 ounces and two pennyweight of fine silver, 18 ditto of alloy. Remedy, two pennyweight in the pound weight Troy. From hence we are told it follows, that the value of the pound weight of gold, when coined, is 46l. 14s. 6d. the mint price: or, 3l. 17s. 10½ per ounce, and the value of the pound weight of silver, when coined, is 3l. 2s. the mint price: or 5s. 2d. per ounce. But, continues our author, the present price of standard gold, as bullion is, 3l. 19s. 6d. per ounce, or 4l. if calculated at the former price the pound weight is worth. The current price of gold bullion at market is 47l. 14s. therefore there is a loss upon the coinage of gold, taken at the lowest price of bullion, at present of 19s. 6d. per pound weight, which is upwards of 2 per Cent. And again, the present price of silver bullion (sterling) is from 5s. 5d. to 5s. 6d. per ounce: if calculated at 5s. 5d. the pound weight is worth 3l. 5s. the current price of silver bullion at market, or 5s. 5d. per ounce. Therefore, there is a loss upon the coinage of silver, taken at the lowest price of bullion, at present, of 3s. per pound weight, which is 5 per Cent.

These conclusions may possibly be very just, as they are derived from a table (inserted in this work, p. 6.) taken from the mint indenture, and compared with the present price of of bullion at market; but we are at a loss to comprehend the

force



force of our author's reasoning deduced from those tables, wherein it appears, if no error of the press has escaped his notice, that 133 seven shillings (pieces we suppose) are equivalent to 178 quarter guineas, or 46l. 14s. 6d. also that, on the table of silver coins, 272 half groats should be equal in value to 3l. 2s.

In the remaining pages of this performance we meet with many elegant and curious observations relative to commercial affairs, wherein this useful branch of political arithmetic is displayed to considerable advantage.

XI. *Piscatory Eclogues, with other Poetical Miscellanies.* By Phinehas Fletcher. *Illustrated with Notes, Critical and Explanatory.* 8vo. 3s. Cadell.

AS these Eclogues have been but once printed, above 130 years ago, it is not surprizing that they should be at this time almost unknown, though in the opinion of the editor, they deserve a much better fate. The name of *Piscatory Eclogues*, he remarks, is perhaps unfavourable, from the severe treatment which Mr. Addison has bestowed on those of Sannazarius, the first attempt which was made in this species of composition. It is unnecessary to enter into an examination of the editor's objections to the sentiments of that celebrated critic, since the absolute merit of the Eclogues now before us must be determined, not by any regard to the nature of the piscatory kind in general, but by the particular quality of the Eclogues themselves, considered in a distinct light.

Without the smallest hesitation, we admit these eclogues to possess poetical merit, in a high degree. They are generally written in the plaintive strain, and breathe a pleasing tenderness of elegiac sentiment. In point of simplicity, however, we cannot exempt them from censure; for they abound with affected antitheses, unnatural conceits in thought, and quaintness of expression, which nothing but the vitiated taste of the age in which they were written, can possibly excuse. The imagery, for the most part, is beautiful, and well adapted to piscatory composition. We shall lay before our readers a part of the first Eclogue, as a specimen.

' It was, the time faithful Halcyone,  
Once more enjoying new-liv'd Ceyx' bed,  
Had left her young birds to the wavering sea,  
Bidding him calm his proud white-curl'd head,  
And change his mountains to a champian sea;  
The time when gentle Flora's lover reigns,  
Soft creeping all along green Neptune's smoothest plains.

' When haplesse Thelgon (a poore fisher-swaine)  
Came from his boat to tell the rocks his plaining:

In rocks he found, and the high-swelling main,  
 More sense, more pitie faire, more love remaining;  
 Than in the great Amyntas' fierce disdain.  
 Was not his peer for song 'mong all the lads  
 Whose shrilling pipe, or voice, the sea-born maiden glads.  
 About his head a rocky canopie,  
 And craggy hangings, round a shadow threw,  
 Rebutting Phoebus' parching fervencie;  
 Into his bosom Zephyr softly flew;  
 Hand by his feet the sea came waving by;  
 The while to seas and rocks (poor swaine!) he sang;  
 The while the seas and rocks answ'ring loud echoes rang.

' You goodly nymphs, that in your marble cell  
 In spending never spend your sportful dayes,  
 Or, when you list, in pearled boats of shell  
 Glide on the dancing wave, that leaping playes  
 About the wanton skiffe; and you that dwell  
 In Neptune's court, the ocean's pienteous throng,  
 Deign you to gently hear sad Thelgon's pining song.

' When the raw blossome of my youth was yet  
 In my first childhood's green enclosure bound,  
 On Aquadune I learnt to fold my net;  
 And spread the sail, and beat the river round,  
 And with labyrinth in straits to set,  
 And guide my boat where Thame and Isis heire  
 By lowly Aeron slides, and Windsor proudly faire.  
 There, while our thinn' nets dangling in the winde  
 Hung on our oares tops, I learnt to sing  
 Among my peers, apt words to fitly binde  
 In num'rous verse: witnesse thou crystal spring  
 Where all the lads were pebles wont to kinde;  
 And you thick hassles, that on Thames' brink  
 Did oft with dallying boughs his silver waters drink.

' But when my tender youth 'gan fairly blow,  
 I chang'd large Thames for Chamus' narrower seas;  
 There, as my years, so skill with years did grow:  
 And now my pipe the better sort did please;  
 So that with Limnus, and with Belgio,  
 I durst to challenge all my fischer peers,  
 That by learn'd Chamus' banks did spend their youthful yeares.

' And Janus' self, that oft with me compar'd  
 With his oft losses rais'd my victory;  
 That afterward in song he never dar'd  
 Provoke my conqu'ring pipe; but enviously  
 Deprave the songs, which first his songs had marr'd;  
 And closely bite when now he durst not bark,  
 Hating all other's light, because himself was dark.

' And whether nature, joyn'd with art, had wrought me,  
 Or I too much believ'd the fischer's praise;  
 Or whether Phoebus' self, or Muses, taught me,  
 Too much enclined to verse, and musicke playes;  
 So farre credulitie and youth had brought me,  
 I sang sad Teletusa's frustrate plainte,  
 And rustick Daphnis' wrong, and magick's vain restraite.



And then appear'd young Myrtilus, repining  
 At general contempt of shepherd's life;  
 And rais'd my rime, to sing of Richard's climbing;  
 And taught our Chame to end the old-bred strife,  
 Mythicus's claim to Nicias resigning:  
 The while his goodly nymphs with song delighted,  
 My notes with choicest flowers, and garlands sweet, requited.  
 From thence a shepherd great, pleas'd with my song,  
 Drew me to Basilissa's courtly place;  
 Fair Basilissa, fairest maid among  
 The nymphs that white-cliffe Albion's forests grace.  
 Her errand drove my slender bark along  
 The seas which wash the fruitful German's land,  
 And swelling Rhene, whose wines run swiftly o'er the sand,  
 But after bolden'd with my first successe,  
 I durst essay the new found paths, that led  
 To slavish Mosco's dullard sluggishnesse;  
 Whose slotheful sunne all winter keeps his bed,  
 But never sleeps in summer's wakefullnesse:  
 Yet all for nought: another took the gain:  
 Faitour, that reapt the pleasure of another's pain!  
 And travelling along the northern plains,  
 At her command I pass'd the bounding Tweede.  
 And liv'd a while with Caledonian swains;  
 My life with fair Amyntas there I led:  
 Amyntas fair, whom still my sore heart plains.  
 Yet seem'd he then to love as he was lov'd;  
 But (ah!) I fear, true love his high heart never prov'd.  
 And now he haunts th' infamous woods and downs,  
 And on Napean nymphs doth wholly dote:  
 What cares he for poore Thelgon's plaintful sounds?  
 Thelgon, poore maker of a poorer boat.  
 Janus is crept from his wont prison bounds,  
 And sits the porter to his care and minde:  
 What hope Amyntas' love a fisher swaine should finde?  
 The Eclogues are seven in number, and to them are added,  
 three short familiar epistles, compos'd in an agreeable strain  
 of poetry.

## MONTHLY CATALOGUE,

## MEDICAL.

12. *Methodus Prescribendi Exemplificata Pharmacopoeis Nosocomiorum*  
 13. *Londinensium, Edinburgensium, Parisiensium, Petropolitae,*  
*Ec. A. Gul. Northcote, Chirurgo. 8vo. 5s. Evans.*

**T**HIS volume presents us with the dispensaries made use of  
 in almost all the hospitals in London, and a few other  
 places. At the beginning, a method is delivered for preparing  
 some particular medicines, and at the end is a posological  
 table. The work may be useful, in shewing a variety of pre-  
 scriptions.

13. *Formulae Medicamentorum; or, a Compendium of the Modern Practice of Physic. To which is prefixed, an Essay on the Effects and Uses of Blood-letting.* By Hugh Smith, M. D. 12mo. 5s. Johnston.

The two treatises which compose this volume have formerly been published separately, and are now printed together for the convenience of medical students. As a superficial compendium, the *Formulae* may certainly be of some advantage to young practitioners.

14. *Remarks and Practical Observations on Venereal Complaints and Disorders of the Urethra; with the Composition of the Bougies, or Medicated Candles, for the Cure of these Complaints.* By Mr. Goulard. 12mo. 3s. 6d. Elmly.

Besides many useful remarks and practical observations on venereal disorders, this volume contains a multiplicity of cases confirming the utility of Mr. Goulard's preparations of lead in those complaints; and the representation he has given of the efficacy of his medicines is supported by honourable testimonials from the Royal Academy of Surgery, and other societies in France.

#### D I V I N I T Y.

15. *The Excellency of the Knowledge of Jesus Christ.* By the rev. John Liborius Zimmermann. Translated by Moses Browne, 12mo. 3s. Dilly.

We have long since had a sufficient quantity of theological lumber, the productions of dreaming enthusiasts, Calvinists, and Methodists, and we are sorry to find, that any writer has thought it necessary to import an additional cargo of the same kind of rubbish from Germany. The performance which we are now considering is of this nature, and seems to be calculated for no other purpose, but to suppress all the efforts of reason, to extinguish every spark of our zeal and activity in the duties of religion, and throw the mind into a spiritual stupidity. What else can be the tendency of the following sentiments?

'As in a clear unruffled water, a man may behold his own representation, so the divine spirit manifests and perfects his operations, and makes evident the whole councils, power, and will of God, only in him, whose mind is placid and at rest, and ceases acting and working in his own strength.'

Speaking of the impediments which hinder the soul's resignation to God, the author says:

'When a person distressed with guilt sees, that there is no way he can be able to escape God's righteous judgment, nor rest, to be desired, but what is to be had and found wholly from his grace, that he may obtain it in the fullest manner, he suffers himself so far to be deceived and imposed on, as to think it



it must be effected by his own amendment, and the reconciliation brought about by *his own endeavours*.

Surely there cannot be a more pernicious doctrine inculcated, than that which discourages the exertion of our natural powers, and represents our own amendment as a carnal delusion. Such a notion is directly contrary to the whole tenor of the gospel, which exhorts us to repent; and assures us in the plainest and most emphatical terms that we shall be judged hereafter according to our works, our active obedience, and the improvement of our respective talents.

Can any thing be more inconsistent with the design of Christianity than such a notion as this?—‘There is no safer relief than for souls that are serious in their desires of obtaining righteousness and strength in Christ the Saviour, to cast themselves entirely and totally into the abyss of boundless grace; for it is most certainly true what the Scripture testifies, that there are no limits set to the free grace of God, or the ready passage to it of the penitent sinner; but all is given, without a higher, or (properly) any, condition.’

The covenant of the gospel, we grant, was given freely, and St. Paul often speaks of this free gift. But does not the very idea of this covenant imply a condition to be performed on our part? Are not the conditions, upon which we are to obtain salvation, repeatedly and earnestly set before us? Does not the Bible inform us, (Micah vi. 8.) what God *requires* of us? Does not our Saviour say, *If thou wilt enter life, keep the commandments*? And does not St. Paul assert, that *without holiness no man shall see the Lord*? Why then does the impious Calvinist presume to affirm, ‘that all is given without any condition?’ why does he advise the sinner to cast himself entirely and totally into the abyss of boundless grace? Our Saviour very warmly reproves the confidence of such people in these expressive words: *Not every one that saith unto me, Lord, Lord,—we entirely rely on thy boundless grace—shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven.*

This work is translated by a writer, whose language is as poor and nonsensical, as the divinity it contains. Take the second period in the Preface as a specimen. Speaking of the late Mr. Hervey, the translator says:

‘It was my expectation and hopes, the reader should have been improved and entertained with one [a Preface] instead of what I am of necessity to present him, from an acceptable and masterly hand (in *that* manner and way he had, of being peculiarly instructive and pleasing) that is known, and he has given his word in print, was his design and promise; of introducing, thus, to public acceptance, what he *was* used to call

his favourite author: if he had lived to have seen it, in the present appearance.'

If any one of our readers can make sense of this period, we will freely allow, that we have passed an unmerited censure on Mr. B. owne's performance.

16. *The Agreement of Reason with sacred Revelation; or Short Essays and Reflections on some primary Truths, and on some disputed Points of Faith: with some general and critical Remarks on the Scriptural Writings; and Addresses to Deists and Arians* 8vo. 1s. 6d. Robinson.

This publication contains about a dozen short and superficial essays.

17. *A serious Address to the Members of the Church of England.* By Samuel Seyer, M. A. 8vo. 1s. Cadell.

The design of this little tract is to explain the Liturgy, and enable common people to attend the service of the church in a manner becoming devout and rational Christians.

18. *Real Scriptural Predestination asserted and defended against the false Account of it, by the Rev. Mr. Madan, in his Scriptural Comment on the XXXIX Articles. With a Prefatory Address, on Account of his illiberal Attack on Dr. Samuel Clarke's Character, by a Letter in the Preface to his Comment.* 8vo. 1s. Wilkie.

A letter was published in the London Evening Post, May 25, 1771, in which it was asserted, upon the authority of the Rev. Mr. Jackson, minister of Torrington, and the chevalier Ramsay\*, that the late Dr. Clarke, on his death-bed, said, 'Nothing grieved him so much, as writing his book on the Trinity.' This assertion was publicly denied in the following letter; which we republish, in justice to the memory of a great and good man.

'To the Printer of the London Evening Post.'

Sir,

You are desired to insert in your paper the following article, and you will oblige

Salisbury,

Your humble servant,

Nov. 3, 1771.

Samuel Clarke.

'Whereas, in the London Evening Post, on or about the 25th of May 1771, there appeared an anonymous paragraph, highly reflecting on the late Dr. Samuel Clarke, rector of St. James's, Westminster, wherein it is asserted, that Dr. Clarke certainly gave up his principles a long time before he died; and that Mr. Jackson, minister of Torrington, said he had it from Dr. Clarke's son, that the Doctor, on his death-bed, said, nothing grieved him so much, as writing his book on the Trinity, and wished he could see all his books on that sub-

\* See Biog. Brit. Vol. V. p. 3489.



ject burning before him.—Mr. Clarke, in justice to his father's memory, and in order to prevent the public from being imposed upon by such a falsehood, thinks himself obliged to declare, that Mr. Jackson is a person entirely unknown to him, and one whom he cannot recollect to have ever once been in company with; nor could he possibly say to any person what is here affirmed, as he has not the least reason to believe his father ever retracted any of his sentiments.—The falsehood of the assertion appears also evident from this circumstance, that Dr. Clarke, a little before his death, revised his work, entitled, *The Scripture Doctrine of the Trinity*, designedly for a third edition, and inserted in the Preface an additional paragraph, relating particularly to that edition, which was after his death published accordingly, in the year 1732.

Mr. Madan, notwithstanding this public denial of Mr. Jackson's assertion, quoted the former letter, in his late Comment on the XXXIX Articles, as if it had never been contradicted. This was an illiberal attack on the character of Dr. Clarke, and called for particular animadversion, which he has received in the preface to this treatise.

The Real Scriptural Predestination, which this writer asserts and defends against Mr. Madan, is, 'The fore-design of God to have a *peculiar* people, under the gospel, from among the Gentiles, as he had before among the Jews. Mr. Madan's Scriptural proofs in defence of the Calvinistic scheme of election and reprobation, are here, not indeed, very elaborately, but sufficiently refuted.

19. *Religion Displayed, or the Principles of it drawn from the Mind itself. To which is added, the Principles of revealed Religion. With illustrious Examples of Virtue, and Sentiments, Maxims, and Rules, for the Conduct of Life, collected from the most celebrated Writers, ancient and modern, with some select Pieces of Moral and Devotional Poetry.* 2mo. 1s. 6d. Baldwin.

The design of the author, or more properly speaking, the compiler of this volume, is 'to give young people and others, who have not time and opportunity to read much, a true and feeling sense of religion and the excellency of virtue; and to supply them with just and noble thoughts for the regulation of their lives.'

The principles of religion are explained with tolerable perspicuity, without the subtilities of controversial divinity. The examples are selected from ancient and modern history; the maxims from various authors, the poetical pieces from Milton, Addison, Pope, Thomson, and others.

Books of this kind are seldom the productions of genius or taste. The work before us may stand in the second class of Moral Miscellanies.

20. *The Whole Duty of a Mother.* 8vo. 6s. Crowder.

The author of these letters informs us, that he designs to give the lady, to whom he writes, a complete system of instruction on the several duties incumbent on her, as a Christian, a wife, a mother, and a mistress of a family. The six letters, of which this volume consists, treat only of natural and revealed religion in general: so that, according to this process, by the time he has pointed out the whole duty of a woman, and finished his plan, he will have furnished his fair friend with a competent library of his own composing.

He tells us, that Adam, Abel, Noah, Melchisedec, and every one of the patriarchs, were types of Christ; and that almost all the circumstances and events in their lives and actions, which he enumerates, were prefigurations of the Messiah.—This notion alone gives us no favourable idea of our author's theology.

21. *Letters of Mr. the Abbot of \*\*\**, Ex Professor of the Hebrew Language in the University of \*\*\*; to Mr. Kennicott, of the Royal Society in London; and Member of the College of Exeter, in the University of Oxford. Translated from the French. 8vo. 6s. 6d. sewed. Evans.

This is a severe attack upon Dr. Kennicott. The author, who appears to be well acquainted with the Hebrew language, has undertaken to prove, that Dr. Kennicott's work is useless and superficial, his manuscripts full of gross blunders, and his corrections injudicious. How far he has evinced these important charges the learned must determine.

22. *A Sermon preached to a Congregation of Protestant Dissenters, at Crutched Friars.* By E. Radcliff. 8vo. 6d. Domville.

Mr. Radcliff's text is this celebrated passage, Acts v. 29.—*Peter and the other Apostles answered and said, We ought to obey God rather than men.*

This discourse was occasioned by the late denial of relief, respecting subscription to the articles of the church of England. It is a well-written and animated discourse in favour of religious liberty. But we cannot help thinking, that the author assumes too much, when he applies the words of the text to the case of the Dissenters.

23. *An Inquiry into the Scripture Meaning of the Word Satan, and its synonymous Terms, the Devil, or the Adversary, and the Wicked One, &c.* 8vo. 1s. 6d. Wheble.

This work consists of two dissertations. In the first, the author endeavours to shew, that the notion of fallen angels arose



arose from a misconstruction of two texts of Scripture, viz. 2 Pet. ii. 4. Jude vi. that ἀγγέλαι in those two places should not be translated *angels*, but *messengers*, alluding to the messengers who were sent by Moses to examine the land of Canaan, Numb. xiii. &c. who are called, James ii. 25. ἀγγέλαι.

In the second essay, he undertakes to prove, that the word *Satan*, is never used in the Old Testament to denote a fallen angel, or evil spirit, but an *adversary*. The following extract contains a short recapitulation of what he has advanced upon this subject.

‘ We have seen that the word *Satan* (or its correspondent Greek term διαβολος) is applied to such persons as were adversaries or enemies of the people of God. Thus Hadad the Edomite, and Rezon the son of Eliadah were *Satan* unto Israel all the days of Solomon \*—and *Satan* (an adversary whose name is not mentioned) stood up against Israel, and provoked David to number his men of war †. In both these cases *Satan* is to be understood of an *adversary or enemy at war with Israel*. In the time of the captivity, Haman, the son of Hammedatha, the Agaggite, was—ὁ διαβολος, the adversary of the Jews. This man, under Ahasuerus king of Persia and Media, projected a violent persecution, and thought to have destroyed all the children of the captivity ‡. Here the adversary is a persecutor of the people of God, and one who accused them unto the king under whom they were captive: so in the book of Psalms, where it is written, “Set thou a wicked man to be ruler over him, and let *Satan* stand at his right hand §.—*Satan*, the adversary, is either a persecutor, or, which is more probable, an accuser—for the right hand of the accused was the place of the accuser. Thus far we may venture to say all is clear.

‘ Zechariah had a vision in which the Lord shewed him Joshua the high priest, and *Satan* standing at his right hand. This adversary was a persecutor, or rather, for the reason above given, an accuser. It may I think be admitted that a prophetic vision is, as much as any other, “a baseless fabric, which vanishes—and leaves not a wreck behind.” But the interpretation is sure: and this prophetic vision was fulfilled—when Tatnai, Shethar-boznai, and his companions resisted Joshua in building the Temple, and sent an accusation against

\* See 1 Kings, xi. 14. Septuagint ver.

† 1 Chron. xxi. 1. &c.

‡ Book of Esther, Chap. iii. also vii. and viii.

§ Psalm cix. 6.

him and his people to Darius the king\*. These deputy governors were really Satan to Joshua and his people Israel: so that this vision is perfectly cleared by facts.

The author of the book of Job has had recourse to poetic representation, which has in it something of the visionary cast, but is well adapted to the purpose of instruction: a few examples of this kind are found in scripture, where the poetic licence is taken in its full extent†: and how frequently this is done by the best heathen writers, nobody who has read will need to be informed.

In the above-named book, the author has personified all Job's adversaries in one—who is their representative. By this means he has brought Satan into the immediate presence of God, and made way for the introduction of a short dialogue, by which we are informed that God delivered up his servant to affliction, for the conviction and conversion of the Adversary, or of Satan. The Adversary, in this case, was the Sabeans and Chaldeans, for whose sake the lightnings and winds became Adversaries to Job, and he was also smitten with sore boils. The representative of the Adversary has therefore these powers committed unto him—partly because it was through them that such powers prevailed against Job, and partly because these powers did really become Satan, that is adversaries, to Job, and if no other adversaries had been concerned there would have been elegance, but no impropriety, in giving them an active representative. This is nothing more than a personification of inanimate or latent powers, and is very common with the best writers both ancient and modern.

Upon the whole, there is no reason to believe, that the word Satan is ever used in the old Testament, to denote a fallen angel, or a real, evil, separate spirit; but there are good reasons to believe the contrary, for it is clearly proved in many instances.

The author modestly acknowledges, that he does not understand Hebrew, otherwise he might have extended his criticisms to other passages, in which the word *Satan*, occurs, viz. Numb. xxii. 22. 1 Sam. xxix. 4. 2 Sam. xix. 22. Psal. xxxviii. 21, &c.

This is a notable attempt to expel the *devil* out of the universe.

\* Compare Zech. iii. with Ezra v.

† See Isaiah, Chap. xiv. and Ezekiel Chap. xvi. also the Lamentations of Jeremiah, &c.



P O E T R Y.

24. *The Cooper. A Musical Entertainment. In Two Acts. As it is performed at the Theatre-Royal in the Haymarket. The Music composed by Dr. Arne.* 8vo. 1s. Cox.

The fable of this entertainment is simple, and conducted in an agreeable manner; while the incident of the tale is particularly well contrived to afford an audience the pleasure which arises from the sight of a ludicrous transaction. Dr. Arne has also exerted his distinguished musical abilities to encrease the merit of the performance.

25. *Cupid's Revenge: an Arcadian Pastoral. As it is performed at the Theatre-Royal, Hay-Market. The Music by Mr. Hook.* 8vo. 1s. Bell.

Though the general issue of this Pastoral be early anticipated, the author has prevented that circumstance from diminishing the pleasure of his audience, by the variety of situation in which the persons of the drama are placed. The dialogue, likewise, is animated; and the changes produced in the several characters are accomplished naturally, and without any poetical violence.

26. *Love in the Suds; a Town Eclogue. Being the Lamentations of Roscius for the Loss of his Niky.* Fol. 2s. 6d. Wheble.

Never were truth and character more flagrantly violated than by the sentiments which the satyrist has here invidiously ascribed to the reputed Roscius. Whatever indignation the author may excite in the breast of that gentleman, he seems to have paid an involuntary compliment to Mr. G.'s fame, as well as exposed his own imbecility, in attempting to inflict a moral wound, where the reputation of the object is invulnerable.

M I S C E L L A N E O U S.

27. *A Letter to David Garrick, Esq. occasioned by his having moved the Court of King's Bench against the Publisher of 'Love in the Suds.'* By Dr. Kentrick. 4to. 1s. Wheble.

This letter is written in a strain of petulant invective, and sarcasm. The pretended purport of it is, to assure Mr. Garrick, that the satire was published merely from a desire of exposing him to ridicule, on account of the preference he had given to the compositions of an unfortunate dramatic author; though it must be evident to the most superficial reader, that if a certain comedy had been performed at Drury-Lane Theatre, the public would not have been troubled with a poem equally injurious and illiberal.

28. *A Letter to John Hanbury, Esq. Member of Parliament for the County of Monmouth. By Richard Edwards, Clerk, Vicar of Manible, in the County of Worcester; and Curate of Pont-y-Pool.* 4to. 1s. Swan.

This Letter contains such evident proof of ingenuity, such honest freedom, tempered with candor, and such generous warmth of expostulation, extorted by oppression, that we sincerely sympathize with the author in his present distressful circumstances. If those who have persecuted him with unprovoked resentment should prove implacable, we hope that the lord bishop of Landaff, to whom the letter is inscribed, will interpose his good offices, and save from impending ruin an innocent, inoffensive man, in whose fortune the fate of a numerous family appears to be involved. In default of the interposition of the bishop, Mr. Edwards throws himself upon the humanity of the public in general, and the ancient Britons in particular.

29. *An Essay explaining the Mode of executing a useful Work, entitled, A New Description of England and Wales, as a Continuation and Illustration of Camden.* 8vo. 6d. Pearch.

The author of this Essay proposes to divide the survey of England and Wales into six equal parts, and to allow a year for each, and to defray the expences by subscription on the following terms: 1. That the sum of Three thousand Guineas be raised by equal subscriptions of Ten Guineas, making Three hundred shares. 2. That the subscribers shall be proprietors of the work, and trustees of the fund, and choose a committee of themselves to manage the whole undertaking, with the necessary powers of receiving, paying monies, and employing proper persons in travelling and compiling, and that all subscribers for more than one share shall be members of the committee. 3. That a general meeting of the subscribers be called once a year to inspect accounts, &c.

The author enters into several other particulars, relative to the execution of his plan, for which we must refer those, who desire farther information, to this Essay. What he says at the conclusion will give the reader no unfavourable opinion either of his modesty or his merit.

The author does not presume to direct a system but only to offer an essay. He is not so vain and sanguine as to suppose that his ideas are perfectly just, or that his projects shall be hastily embraced without due and attentive deliberation. If upon reflection gentlemen think with him, that the work proposed may be made really useful, he wishes to admit any alteration in the mode of it, and does not doubt but some persons will be found of good education and abilities, who would



would with pleasure undertake the tour. The scheme is submitted to the opinion of the public, for which he shall wait with due deference, and hopes that those gentlemen who receive this little pamphlet, will not be offended at the liberty taken in sending it, which is meant only to engage their attention to the subject. If the present plan appears unworthy of their notice, perhaps the hints given may prove of service upon some future occasion. The author for his part is ready to contribute all in his power to the public utility and entertainment, and to join his best endeavours with those who may honour him by their approbation of the undertaking and by their correspondence, according to the direction given in the advertisement prefixed to this Essay.—That is, to A. B. at Mr. Pearch's, Bookseller, in Cheapside, London, post paid.

30. *Spatzgenesis: The Origin and Nature of Spar; its Qualities and Uses: with a Description and History of Eighty-Nine Species.* By J. Hill, M. D. 8vo. 1s. — Elmsley.

We confess that, for our own part, we are not acquainted with so many species of spar as Dr. Hill here enumerates; but admitting, upon his authority, that they really exist, his account of them is both explicit and concise.

#### FOREIGN LITERARY INTELLIGENCE.

31. *Letters on the principal Curiosities of Swisserland, for the Use of young Travellers.* 8vo. Leipzig. German.

Probably also written by a young traveller: for his style is lively and entertaining; his sketches of the scenes of nature delightful, though sometimes second-hand copies; but those of men and of governments, rather inexact, and somewhat debased by an air of declamation.

The most remarkable views of nature and arts, of politics and learning, join to make Swisserland one of the most variegated, interesting, and picturesque scenes, that can possibly attract and employ the attention of a painter of landscapes, or of human life, and require the genius of a Haller, a Sulzer, or a Rousseau, in their years of maturity.

32. *Essays on the Spirit of a Legislation for the Encouragement of Agriculture, of Population, of Manufactures, and of Trade. Four Prize Dissertations crowned by the Economical Society of Berne.* 8vo. Mitten and Leipzig. German.

These interesting and difficult subjects are here discussed in a solid and masterly manner, that does credit to their authors, and to the judgment of the society.

33. *The Prussian Spectator; or, Political Considerations on the present State of the Prussian Dominions: by M. de la Croix.* 8vo. Frankfurt and Leipzig. French and German.

A subject so rich, so interesting, and so delicate, as when eyed by the intuitive genius, and painted by the glowing philanthropy of a Montesquieu, would make a tableau equally instructive and affecting for all our contemporaries, and their posterity.

But

But the unfortunate French wanderer, who has prefixed this title to his book, can only make us doubt, whether we ought most to commiserate his choice, his weakness, or his fate.

It was the vain expectation of some lucrative place in the customs that allured him, with his wife, from France into Brandenburg; where tantalized for a while, and at length sunk into a paltry provincial subaltern, he courageously erected himself into a political connoisseur of a country, a small corner of whose surface he had scarce seen a few weeks, whose language he did not understand, whose manners, social life, constitution, and characteristics, were utterly inaccessible to the observation of a stranger, forlorn, ignorant, poor, and wrong-headed.

Yet, like a Frenchman, he was not at a loss, *de faire les honneurs de la maison*, and at least to entertain his readers by seasoning his soup-meagre of political, or rather topographical, prattle about Prussia, with some very pleasant anecdotes about himself: telling them, as how, in making a discovery of some smuggled goods, he had been invested and assailed by a mob; how, though deserted by his colleagues, he stemmed their fury with his single arm; how, like a wild boar, on every side invaded and pressed by dogs, he has over-awed them all—by bending his head, presenting his sword, and—running away with such astonishing celerity, as soon made them give over their hopes of ever reaching him.

It was, probably, for seeing him thus swift-footed like any stag, that even his perfidious friend and his faithless wife, agreed to judge him worthy to be crowned with *honours*.

That any male creature should make the public his confidant in adventures like these, is strange; but as our author evidently had all along travelled, observed, and written, and fought, invicta Minerva, that mettlesome goddess punished him with a translator, merciless enough to encrease the numerous absurdities of such an original, with numberless blunders of its copy.

34. *Anthology of the Germans*; published by Chr. Henr. Schmidt. Frankfurt and Leipzig. 2 Vols. 8vo.

Germany has produced great poets; but the reader must not look for their master-pieces in this compilation. It exhibits the reverse of 'Ubi plurima nitent,' a few excellent little poems, buried under a heap of trash.

35. A. Cornelli Celsi *de Re Medica Libri Octo, ex Fide MS. Codicum & vetustissimorum Librorum summa Diligentia summoque Studio recensuit.* Josephus Valart. Parisiis. 1 Vol. 12mo.

In this small, correct, and elegant edition, we find the expressions and aphorisms of Hippocrates, (often merely translated by Celsus) pointed out by capital letters: a notice of the various editions of Celsus, a short exposition of his curative method and prescriptions, and a very accurate and useful Index.

36. *Description Géographique du Golfe de Venise, et de la Morée, avec des Remarques pour la Navigation, des Cartes et Plans des Côtes, Villes, Ports, et Mouillages.* Par M. Bellin. Paris. 4to. with 49 Plates.

A new proof of the excellent use made by the late Mr. Bellin of a vast collection of materials entrusted to his care; this publication was accompanied with that of a great chart of the Adriatic sea; and both renew our regret at the death of that learned, ingenious, and valuable member of society.



*Anecdotes Ecclesiastiques contenant tout ce qui s'est passé de plus intéressant dans les Eglises d'Orient et d'Occident, depuis le Commencement de l'Ere Chrétienne jusqu'à présent. Paris. 2 Vols. 8vo.*

Whether the first word of this compilation, *Anecdotes*, may properly be applied to facts often printed, generally known, and confessedly here only abridged; or whether it be placed to impress readers under the warrant of a taking and fashionable title; whether, in this case the work itself will, by its contents, not prove rather too light for the serious, too dull for the gay; and by its bulk too cumbersome for male or female toilers; are questions on which the probable paucity of its British readers will spare us the trouble to expatiate.

But the expedient of lacerating objects of study, of comparisons, inferences, meditations, mutually illustrating and impressing each other in a regular composition; and of retailing them in a *rudis indigestaque moles* of *Anecdotes*, we apprehend, can hardly serve any other purpose than to degrade history into desultory and insipid chit-chat, and to make its gravest objects rather despised than known.

After a promise of the most interesting events in the churches both of the eastern and the western world, for almost eighteen hundred years; of a multitude of interesting objects which the most rigorous choice and the most spirited energy of diction could scarce have compressed within the compass of 1274 pages, the serious reader will be somewhat disappointed to find himself betrayed into a maze of futilities; to see his guide lead him into details about the various revolutions of the fashion of wearing beards among the clergy, the declamations of a French bishop against long beards and long hair, and anecdotes fit only for caricatures.

William Duprat, son of the chancellor of that name, bishop of Clermont, who assisted at the council of Trident, and who built the Jesuit's College at Paris (records our historian) had a very fine beard. When he presented himself at the cathedral church to officiate at Easter, he found the doors of the choir shut and three canons (merciless if not brazen ones) waiting for their prelate at the entrance, one of whom was the dean, and another the chanter. The dean's hand was armed with a pair of scissars and a razor held aloft on purpose that they might be seen: that canon who was no dignitary carried the book of the ancient statutes of the chapter, and held it open at the passage, where it was written, that in order to be admitted into the choir, one must have one's beard shaved. The chanter had a small wax candle in his hand, shewed these words to the bishop, and even proclaimed aloud: 'Barbis rasis, reverend father, barbis rasis!' The prelate would never consent to be shaved; he betook himself to flight, and afterwards resigned his bishoprick.

And what man meek as a bishop and effeminate like a coxcomb, would not have run away to save his dear and venerable beard from scissars, razors, protestations, exorcism, and nonsense!—Peace then be to your memory and your gentle beard! May its dangers never be rehearsed without raising pity for your age and your historian! And may no wicked infidel, after having read this rhapsody of ecclesiastical anecdotes, and rioted on your poor relics, pride himself of having demolished the rock of religion by ridiculing a bishop's anxiety for his beard!

38. *Dimensio Graduum Meridiani Viennensis et Hungarici; Aug. Jussu et Auspiciis peracta a Josepho Liefganig. Soc. Jesu. Vien. 1 Vol. 4to. with 10 Plates.*

This account of a long and difficult operation, undertaken by Theresa's command, obstructed by many obstacles, extending from Briinn in Moravia, to Warasdin in Croatia; so perspicuous as to be understood by beginners, and so instructive, as to interest proficient in mathematics, still recommends itself to every Latin reader by the addition of a curious itinerary.

39. *Demosthenis Oratio de Corona, quam e recensione Joannis Taylori Angli cum ejusdem et Wolfii, Marklandi, Palmerii, J. J. Reiskii, suisque animadversionibus edidit Theophilus Christophorus Harles. Altenburgi, 1 Vol. 8vo.*

An accurate edition of the master-piece of Demosthenes, accompanied with Wolf's Latin version, replete with the taste and learning of eminent English, French, and German critics; improved by Mr. Harles' own judicious and concise illustrations of the rarer words in the text, of the orator's art and characteristic beauties, of the facts he alludes to; and by a chronological dissertation from Contarenius, and a copious and useful Index.—To the mere enumeration of contents like these, it would be needless to add any farther recommendation.

40. *Jo. Eberhardi Fischeri, Histor. et Antiqq. Prof. P. O. Academię Sc. Petrop. Soc. Quaestiones Petropolitane. Edidit Aug. Ludov. Schloetzer. Goettingen. 8vo.*

Four Dissertations: the 1st of the origin of the modern Hungarians, and the 2d of the origin of the Tartars and Moguls, are very curious and interesting for the lovers of historical criticism. The 3d treats of the various names of the Chinese Empire and Emperor; and the 4th, of the Hyperboreans.

41. *Instituzione Antiquario Lapidaria, o sia Introduzione allo Studio delle Antiche Latine Iscrizioni in tre Libri proposta. 8vo. in-Roma.*

A judicious and complete introduction to the study of ancient inscriptions, so necessary to a nearer acquaintance with the history, geography, manners, and customs of the ancients, was equally desirable and difficult; and the learned world is greatly obliged to the uncommon erudition and sagacity of the R. P. Zacharie, a Jesuit, for this valuable present.

42. *Stances sur l'Industrie, qui ont remporté le Prix à l'Académie de Pau. Par M. L'Abbé Talbert. 8vo. Paris.*

It seems our neighbours are grown rather tired of heroic strains: we at least have never been entertained with the sight of any ode or other poem of theirs on their memorable conquest of Corsica.

We congratulate the Academy of Pau on their predilection for the arts of peace and industry; and Mr. Talbert, on this production, which, though little, does him not a little credit.

43. *Les Odes Pythiques de Pindare, traduites, avec des remarques, par M. de Chabanon. Paris. 1 Vol. 8vo.*

To translate Pindar into French rhymes, would be a hopeless task. M. de Chabanon has done better. His edition of the Greek text is correct; his prose-translation elegant and harmonious; his notes replete with learning and taste; and his preliminary discourse a spirited and masterly performance.